

Cleveland State University

EngagedScholarship@CSU

Cleveland Memory

Books

2013

Arab Americans and Their Communities of Cleveland

Mary Haddad Macron

Follow this and additional works at: <https://engagedscholarship.csuohio.edu/clevmembks>



Part of the [African Languages and Societies Commons](#), [East Asian Languages and Societies Commons](#), [History of Religions of Eastern Origins Commons](#), [Near Eastern Languages and Societies Commons](#), [Other Languages, Societies, and Cultures Commons](#), [Race, Ethnicity and Post-Colonial Studies Commons](#), and the [United States History Commons](#)

[How does access to this work benefit you? Let us know!](#)

Recommended Citation

Macron, Mary Haddad, "Arab Americans and Their Communities of Cleveland" (2013). *Cleveland Memory*. 22.

<https://engagedscholarship.csuohio.edu/clevmembks/22>

This Book is brought to you for free and open access by the Books at EngagedScholarship@CSU. It has been accepted for inclusion in Cleveland Memory by an authorized administrator of EngagedScholarship@CSU. For more information, please contact library.es@csuohio.edu.



The activity which is the subject of this report was supported in part by the U.S. Office of Education, Department of Health, Education, and Welfare. However, the opinions expressed herein do not necessarily reflect the position or policy of the U.S. Office of Education, and no official endorsement by the U.S. Office of Education should be inferred.

The content of this publication cannot be reproduced without the express permission of Cleveland State University's Ethnic Heritage Studies.

This publication was made possible by a grant from
THE GEORGE GUND FOUNDATION

Copyright © by Cleveland State University 1981
Redistributed by MSL Academic Publishers in 2010



Permission for Cleveland Memory Project
to reprint granted by the author.

PREFACE

It is only a coincidence that we are publishing this monograph at a time when the Islamic world is increasingly influencing major international developments. We are hopeful, nevertheless, that during these difficult times we may be able to contribute to a better understanding of the Arab world, of their contributions to world civilizations, and their impact on the development of the American nation in general and Cleveland in particular.

In comparison to other ethnic groups in Cleveland, the Arab American community is not one of our largest, oldest, or best organized. It has, however, and still is asserting a unique and valuable influence on the life and growth of this area. Who can ignore, for instance, the contributions by two of its distinguished members, Congresswoman Mary Rose Oakar and Dr. Donna Shalala, the Assistant Secretary of the Department of Housing and Urban Development.

The author of this monograph, Mary Haddad Macron, was born in Massachusetts and reared and educated in Cleveland. She is well known to the Cleveland community for her commitment to human rights. Her articles and many other cultural activities are dedicated to the betterment of human experience. This is a work of love for her heritage. It is an expression of her sincere desire that the Arab Americans will continue to cherish and preserve the values that their parents and grandparents brought to America. To Mary for this excellent contribution to our Ethnic Heritage Studies, my sincere "thank you."

A sincere "thank you" also to Sister Mary Loyola Mathia, S.C., former Social Studies consultant for the Catholic Board of Education, who spent many hours and days with editorial help and substantive advice. Her contributions have added immeasurably to the realization of this monograph.

I wish to express also my deep appreciation to Mr. Danny Thomas for generously contributing to this work with an introduction. Mr. Thomas himself is an Ohio man, who has had a long standing interest in the Cleveland Arab community. Similarly, my appreciation goes to Dr.

William Cody for reviewing the manuscript and for the many valuable comments.

Last but not least, my heartfelt thanks to my secretary and assistant. Grace Sechnick, for her patience and perserverance in bringing this work to its successful completion.

Dr. Karl Bonutti
Editor, Monograph Series
Ethnic Heritage Studies
Cleveland State University

TABLE of CONTENTS

Introduction	3
Who are the Arabs?	8
PART I. The Arabs: their history and heritage	111
Chapter 1. Phoenician trade and travel	12
Chapter 2. Development of the Egyptian region	21
PART II. Religions of the Arabs	30
Chapter 3. Monotheism: Judaism, Christianity, and Islam.....	31
Chapter 4. Islam: religion and law	36
Chapter 5. Shari'a: the way	43
Chapter 6. The status of women.....	49
PART III. Arab contributions to the West	53
Chapter 7. Contributions in the sciences and mathematics	54
PART IV. The Arab world and the West in conflict	77
Chapter 8. The Crusades: their effect on Arab history	79
Chapter 9. Conquest from the East	85
PART V. The immigration	94
Chapter 10. Early visitors.....	96
Chapter 11. The Great Wave.....	106
Chapter 12. The Arab-Americans in Cleveland, Ohio.....	117
Chapter 13. Early settlers	140
PART VI. Settlements and settlers	149
Chapter 14. The women who gave.....	151
Chapter 15. The struggle to survive	174
Chapter 16. The Arab-American parishes in Cleveland	206
PART VII. Contemporary dilemmas	238
Chapter 17. Present Lebanese problems	239

Chapter 18. A new immigration.....	244
APPENDICES.....	261
Nationally-known personalities of Arabic ancestry.....	262
Some 1970 demographic data on Arab Americans.....	265
Some Arabic speaking organizations in Cleveland	275
Danny Thomas and a dream Alsac and St. Jude.....	276
You have your Lebanon and I have my Lebanon	280
Footnotes	304
Bibliography.....	307

INTRODUCTION

It was not until the bicentennial celebration of this nation in 1976 that most Americans began to proclaim publicly their ethnic backgrounds. The diversity in the cultural heritages of our citizens lay dormant for the most part for almost two centuries.

The Syrian and Lebanese Americans, however, retained their pride in the spiritual and cultural traditions of their ancestors. Under adverse circumstances they continued to maintain these traditions in their family life and in their associations.

Little has been written about the history and experiences of these people after their immigration to this country. The author of this monograph has made a contribution in describing the progress of the Syrian and Lebanese American community in the Cleveland area. These same experiences were similarly reflected in many other communities throughout the land, including my own.

This monograph includes not only the early history of these people from their origins in the Mediterranean. It focuses particularly on their daily lives as immigrants to America -- and on the difficulties they encountered in trying to maintain their traditional institutions in a new land.

The contributions of the Syrian and Lebanese people in the political, educational, professional and business life of America are numerous. These achievements were made despite serious obstacles and prejudices which they faced in the early years. This book offers one profile of that history in the Cleveland area. Hopefully it will encourage others to

expand upon that theme in a broader perspective of this ethnic group in America.

As a person of Lebanese heritage, and especially as Founder of St. Jude Children's Research Hospital, I am well aware of the energies and dedication of these people in all aspects of American life. I am extremely proud of their civic and humanitarian activities. It is for this reason that I am pleased to introduce this monograph, which should be valuable in the study of America's ethnic diversity.

A handwritten signature in cursive script, reading "Danny Thomas". The signature is written in dark ink on a light background.

Danny Thomas



And let today embrace the past with
Remembrance and the future with longing.
Khalil Gibran



A solitary Cedar overlooks the village of Bcharre Birthplace of Khalil Gibran (Cedars of Lebanon are famous since biblical times. They grow in the snow-covered mountains. Today, they are practically extinct -- the 100 left are protected as national monuments.)

FOR THEIR INVALUABLE SUPPORT IN
PROVIDING HISTORICAL INFORMATION,

TECHNICAL ASSISTANCE AND
ENCOURAGEMENT, THE AUTHOR OF THIS
BOOK EXPRESSES GRATEFUL APPRECIATION

TO:

Linda George Anter
Anne Shibley Bird
Michael S. Caraboolad
George Caraboolad
Lucille A. Courey
Naissef and Rita Anter Courey
Helenie (Mrs. Khalil) Farage
Lenore Haney Flynn
Henry George
Burt Haddad
Isabel A. Haddad
Josephine H. Haddad
Wedad Mouhaissan Hasan
Barbara (Mrs. Attulah) Jacob
Rose (Mrs. Abdatlah Suri) Joseph
Carolyn Kaim Koury
Sister Mary Loyola
George & Nora Macron Maloof
James Dodman Nobel
George and Fredericka Parmelee
Jaber & Victoria Ellis Said
Raymond Shibley
Lucretia Stoica

Dedicated with Gratitude and Love

To my father, Michael Elias Haddad, the head of our house, and to my mother, Eugenie (Jennie) Bowab Haddad, who was its tender and courageous heart; to all those loving

parents, grandfathers and grandmothers, uncles, aunts and cousins who yearned and struggled to give today's Americans of Arabic heritage a home in freedom; and to the children dwelling in the "house of tomorrow," who are the fulfillment of the promise.



Mike and Jennie Haddad in Confectionery in Canton, Ohio - 1922. In background at cigarette counter, Joseph and Elias Bowab.

WHO ARE THE ARABS?

The Arabs are not and never have been a single nationality or a single people. This is not to say that they have not had, in their ancient history as well as in the modern day, a nationhood and nations. Indeed, there are

today twenty-two Arab nations, stretching from the Atlantic shores of Morocco to the Persian Gulf, from the Mediterranean to the middle of the Sahara and the Upper Nile. The Arab World crosses the continents of Africa and Asia to the tip of Europe and numbers at least one hundred thirty million of the earth's people.

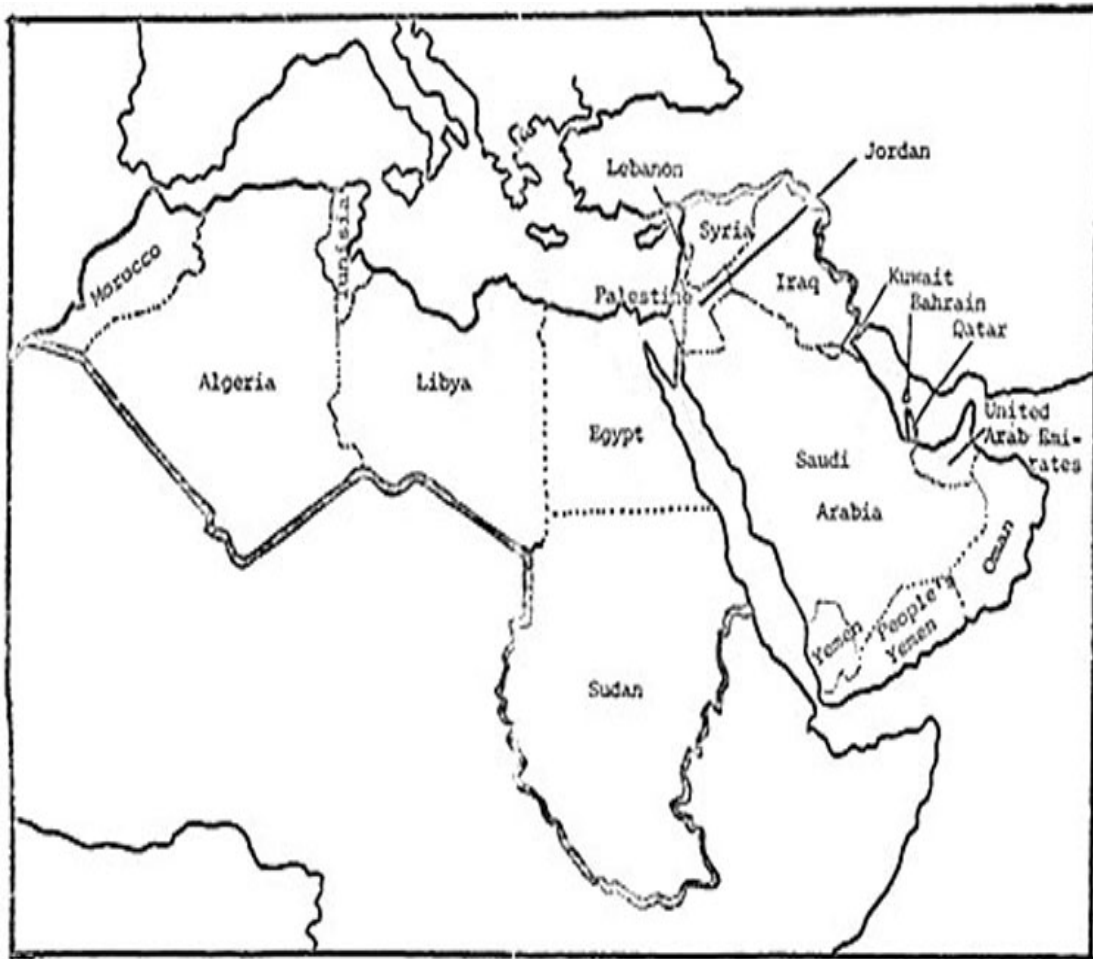
What then is "Arab" if it is not a single nationality?

The Arab identity, like that of the Jews, is a cultural identity, linking the peoples of the Middle East and North Africa through language, tradition, history, and religion.

We might consider those states which are associated with the League of Arab States to be what is recognized as the Arab World. These are organized into four zones, different in geographic and demographic characteristics, but alike in the language and heritage which binds them. One zone is the Arab East, called Al-Mashraq, which means, simply, "East, where the sun rises." This section embraces Syria, Lebanon, Jordan, Iraq and Palestine.¹ A second zone contains the countries of the Nile—Egypt and Sudan. The Arab West, Al-Maghreb, "land of the sunset," can be considered the third zone. This section includes Libya, Tunisia, Algeria, Morocco and Mauretania. The fourth zone, the Gulf States, is comprised of Saudi Arabia, Kuwait, Yemen, people's Yemen, Bahrein, Quatar, Oman, and the United Arab Emirates.



THE ARAB WORLD



PART I

THE ARABS –
THEIR HISTORY AND HERITAGE

Chapter 1

PHOENICIAN TRADE AND TRAVEL

Who are the Arabs? The Arabs and the Arab Americans are those people whose ancestors were the Canaanites, the Phoenicians (the western branch of the Canaanites) the Hittites, Amorites, Ammonites, Moabites, Semites; the Sumerians, Arameans, Chaldeans, Hurrians, Horites and Hyksos; the Philistines, for whom Palestine was named, and the Habiru (Hebrews). These were the tribes who came and went in the earliest days of recorded civilization, established thriving kingdoms and advanced cultures, and built cities in the lands of Egypt, Mesopotamia, Babylonia, Assyria, Palestine, Phoenicia and Syria.

As the peoples of the world today cannot realistically trace their lineage or race to a single source, neither could the ancients of those lands, whose geneology had already become well homogenized by the time the world's oldest city was built, about seven thousand years ago, in that Canaanite land known today as Lebanon. The Egyptians called this city Kupna, the Hebrews said "Gebal" (mountain), and the Greeks came to know it as Byblos, the name it bears to this day.

If we trace modern man's history back to about 5000 B.C., we find that the world was already in a ferment of motion. Shepherds grazed their flocks over as much of the land as they could travel and whole tribes would set forth periodically with their belongings and animals, carts and watering vessels, and their young and their old. Sometimes,



finding brides along the way, they travelled to where the land was greener and set up new tents. Men looked longingly and courageously at the blue seas and wild rivers and set their strength to the building of great ships of cedar, eighty to one hundred feet long, weighing tons; or they made small boats of papyrus and sailed out to conquer an uncharted world.

Merchant caravans plied trade routes, crossing deserts, mountains and plains, carried their art and science to the lands they visited, and brought back to their own people the cultures of other lands. Kings and chieftains crossed swords, signed treaties, exchanged properties, and sent their daughters to each others countries, establishing stronger ties and territorial security through new family relationships.

In the region of Western Asia called the Arab East lay the land of Canaan, that land of milk and honey where the Canaanites dwelt about five thousand years before Christ. Here they built the city of Jericho, and later the city of Damascus. It was in Canaan that the Jebbusites built Al-Salem, the "City of Peace," which was later known as Jerusalem. Tyre and Sidon flourished along the coastal plain of The Lebanon, the "white mountain" of the Phoenicians.

Tyre, which the Phoenicians called Al-Sur, is a symbol of resistance to conquest and oppression. Nebachudnezzar besieged the city for thirteen years and Alexander the Great, unable to defeat it after seven months of constant battle, finally built a great dike over which his armies could pass in order to enter the city. Over the centuries an isthmus has formed where this dike once stood.²

Other Phoenician cities established centuries before the birth of Christ were Acco, Beirut, Smyrna, Arwad and Ugarit. In Ugarit, the present day Ras Shamra, the

Phoenicians devised a cuneiform alphabet of twenty-nine letters. This invention, giving the world a simple form of communication which advanced the progress of commerce and promoted an international exchange of cultures, was perhaps the Phoenicians' greatest contribution to man's history. It was in Ugarit also, during the Assyro-Babylonian civilization of the second millenium, B.C., that a ballad, believed by scholars to be "the oldest song in the world," was first played on a Sumerian lyre, establishing the tonal pattern for western music.³

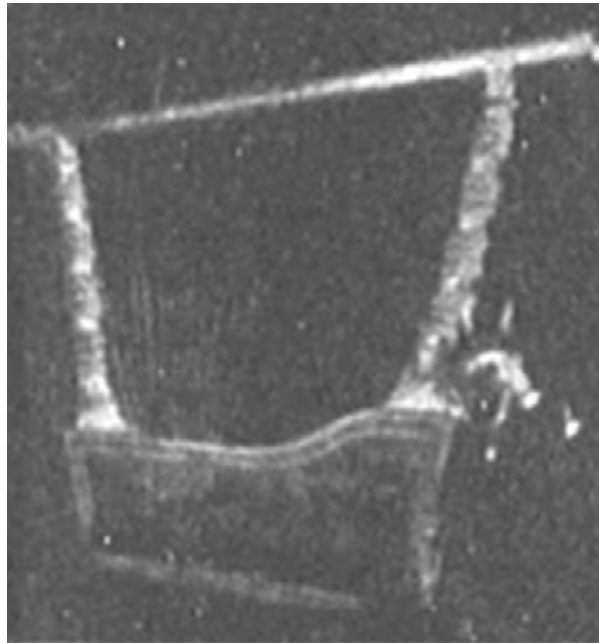
The Canaanite Phoenicians, particularly those inhabitants of Aradus, Sidon, Tyre and Byblos were mariners. They literally sailed the world, charting the uncharted waters, discovering the Atlantic, circling the African continent about 500 B.C. They set course by the stars, developing and refining the sciences of astronormy and navigation.

The Phoenicians were merchants and traders, selling pottery, glass, woven products, paints, varnishes, cedar and wine. From Mediterranean waters they netted a shell fish, the murex, and extracted its essence to make their purple dyes.

During their centuries of travel, they colonized new cities and fathered descendants to populate them. (Legend says that Elissa, sister of the king of Tyre, angered by male domination during the 8th century B.C., crossed to Africa with a party of her supporters and founded Carthage - New City, and a new kingdom). Gaza, Tripoli, Joppa, Ascolon, and Ashdod, Tarsus, Hebron and Samaria were once Phoenician cities.



Courtesy of the Cleveland Plain Dealer February 27, 1977



Courtesy University of Pennsylvania Museum -- A Harp from Sumeria

Following the European coastlines on the Mediterranean, the Phoenicians' "Ships of Tarshish" named for an ore smelting colony in southern Spain, sailed into the harbors of Greece, Italy, Britain and France. The fishing

boats which drift through the locks of Lisbon today, their red sails swooping back from bold broad prows are built in the unchanged style of the Phoenician craft of those ancient centuries. These small but sturdy boats sailed the Baltic, the Red Sea and the Aegean, and found their way to Hippo and Tangiers in Africa, and to the islands of Malta, Rhodes, Cyprus, Minorca and the Canaries.

For centuries the goods from all countries of the known world had floated on the waters of the Mediterranean, the Arabian Gulf and the Red Sea and trade served as a bridge for the exchange of arts between east and west. The Phoenician King, Hiram of Tyre, sent cedars and mountain stone from The Lebanon to his friend, the Hebrew King, Solomon of Jerusalem, to build the Temple. In addition, he sent artisans skilled in the crafting of bronze and gold to create the magnificent designs for this wonder that Solomon was raising to the Lord. Solomon, in turn, sent Hiram twenty thousand kors of wheat and twenty thousand measures of pure oil each year for his household. The two kings enjoyed a close friendship, exchanging tests of wisdom and placing bets against each other.

The Phoenicians travelled as far as Cornwall for tin. The record shows that Phoenicians travelled, in the years before the birth of Christ, even to the New World. A stone, marking the year 531 B.C., was discovered several years ago on the banks of the Paraiba River along the coast of Brazil, at a point about a hundred miles north of Rio De Janeiro.

Translated in 1967 by Cyrus Gordon, head of the Department of Mediterranean Studies at Brandeis University, the stone indicates that a band of Phoenicians

found their way to the mouth of the river while seeking the rich iron reserves in the province of Minas Gerais.

"We are Sidonian Canaanites," the tablet read, "from the city of the Merchant King. We were cast up on this distant island, a land of mountains. We sacrificed a youth to the celestial gods and goddesses in the nineteenth year of the mighty King Hiram and embarked from Ezion-Geber into the Red Sea. We voyaged with ten ships and were at sea together for two years around Africa. Then we were separated by the Hand of Baal and were no longer with our companions. So we have come here, twelve men and three women, into the "Island of Iron."⁴

Did these ancient Phoenicians reach the new world two thousand years before Columbus? Cyrus Gordon describes the "Hand of Baal" as a Semitic phrase meaning fate or divine will. A similar inscription has been found on Cyprus. Evidence, particularly in recent studies by Barry Fell of Harvard, points substantially to the existence of an active sea traffic between the old world and the new very early in the records of history.

History shows us, however, that the exchange of culture and the inter-relationships of the world's peoples have developed not only through commerce and trade, but through invasion, war and conquest as well. In the fourth century B.C., Alexander the Great conquered Egypt, Babylonia, Phoenicia, and Syria. A Macedonian, who ruled over Greece added new racial and cultural relationships to these lands. Following the Greek conquests came the Roman invasions and an Empire that flourished half way around the world. The Romans left temples behind in the Arab world, and the ruins at Baalbek in the Lebanon valley

of the Bekaa serve today as a background for an annual international festival of music, dancing and theater. A French writer once said that "if the columns of Baalbek disappeared, there would be less beauty in the world, and less poetry in the skies of Lebanon."⁵ In Jordan, the Roman city unearthed at Jerash is among the most complete of the world's archeological discoveries. Called "the town of the lazy generals,"⁶ it was the Emperor Hadrian's winter resort. Reliving the glory of Rome in Jerash one sees baths, fountains, statuary, a circular forum, three theaters, and the Temple of Artemis, the town's patron goddess.

While the Romans made Jerash their own town, Petra, the rose-red city of the Nabatean Arabs, provides an archeological record of the peoples who conquered it. The Nabatean Arabs built inward into the mountain rock. The beautiful facades of their Temple, El Deir, and the Treasury, glowing pink in the desert sun, lie on the face of the mountains, the rooms themselves penetrating deep into the mountains. When the Romans conquered Petra, they built an Amphitheater which stands out bold and free, surrounded by the cliff side houses and tombs of the Arabs, the building styles of each culture so markedly different, yet each attesting to the creative genius of the men who built them.



BAALBECK

City of the Children of the Sun

The Acropolis of Baalbeck is the largest and best-preserved corpus of Roman architecture left to us. Its

temples, dedicated to Jupiter, Venus and Bacchus, were built in the second and third centuries of the Christian era. The ruins present a majestic ensemble:



1



3



2

1. BAALBECK: Temple of Bacchus.
2. BAALBECK: The six columns of the Temple of Jupiter.
3. BAALBECK: Interior of the Temple of Bacchus, floodlit.

Chapter 2

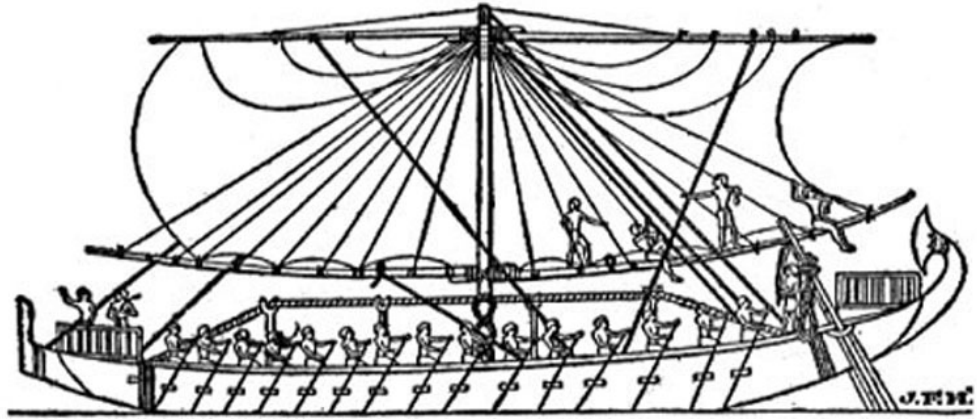
DEVELOPMENT OF THE EGYPTIAN REGION

Five thousand years before Christ, when the Phoenicians were mapping their sea routes, and the Amorites of Northern Syria and the Semites of Palestine were populating Al-Mashraq, the Arab East, the people of one of the countries of the Nile had already introduced into their economic and social lives a solar calendar of three hundred and sixty-five days.

Kemet,⁷ the black land, Egypt, which was also called the gift of the Nile, had a civilization and culture that was contemporary with that of the Arab East, and commerce, cultural exchange and political rivalry was already practiced between the two regions.

The Egyptians were a mixture of several stocks ascribed to the Mediterranean races. Their language was related to the Semitic and the Berber, with some traces of the Galla and Somali dialects.

Agriculture was the foundation of the economic life of Egypt, its fertility depending upon the overflowing of the river, from June to October. Today, the High Dam at Aswan relieves some of the agriculture problems faced by the ancient Egyptians, but even in the present day the natural characteristics of the terrain allow Egypt only about thirteen thousand square miles of arable land. To survive, the ancient Egyptians were compelled to devise intricate methods of irrigating the land on the banks of the Nile by using the river's overflow.



Egyptian Ship on the Red Sea, about 1250 B.C. (From Torr's "Ancient Ships.")



Racial Types . . . From Egyptian Tomb-Paintings (After Champollion.)

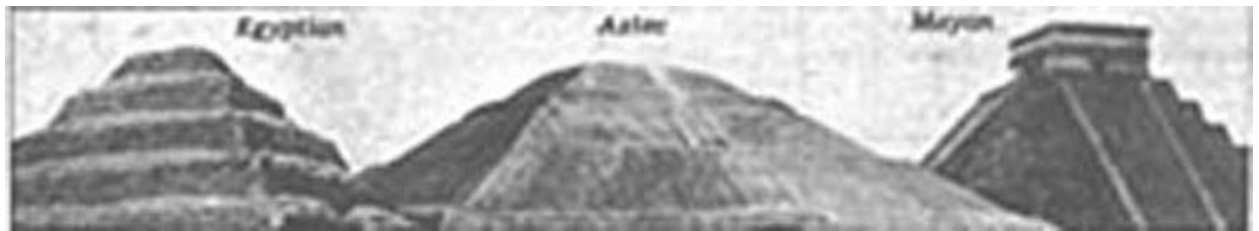
Into this Valley of the Nile, the Egyptians brought an ancient glory whose magnificence is discovered and re-discovered each day in modern Egypt. The temples, palaces and exquisite treasures left by a series of ancient dynasties testify to a civilization, which, with China, is the oldest continuous one in history.

The Pharaohs ruled through an elaborate bureaucracy and their reigns were recorded in 280 B.C. by Manethos, a priest, as encompassing thirty dynasties. During these centuries of grandeur, architects designed colossal pyramids, among them one of the great wonders of the world, the Pyramid of Cheops, built during the Old Kingdom. Majestic buildings of marble and granite were built in the Valley of the Kings, at Luxor, Memphis, and Thebes, buildings rich with sculpture and elaborately painted with figures of gods, humans, and animals. The brilliance and light of these paintings remain fresh as archeologists continue to unearth them from the sands of Egypt.

With their furniture, statuary, painting, art objects, jewelry, food and drink, and a boat to carry them through the heavens in the afterlife, kings and nobles were buried in splendor in the pyramids. These monuments were of such great proportions that scientists and archeologists cannot agree on how these feats of architecture and scientific reckoning were accomplished. It is true, however, that as the dynasties progressed, architecture flourished, industrial crafts reached near perfection, the plastic arts were developed, and mining operations were carried out in the Sinai. Hydraulic works were established in the Fayoum (Lake Moeris), and a great group of palaces known as the Labyrinth were built here as well.



The Great Columns at Karnak Courtesy Metropolitan Museum of Art



Architectural Affinity of Pyramids



With a little help from their friends, the more energetic tourists climb the pyramids.

During a period of foreign domination, the Hyksos, a mixed people of Semitic and Hurrian origin from Palestine and Syria introduced the horse into Egypt.

From 1520 to 1480 B.C., a woman ruled Egypt. She was Hatshepsut, the half sister and wife, first of Thutmose II and later of Thutmose III. Hatshepsut was an early feminist. She was strong willed, high spirited and determined to reign equally with, or if she could achieve it, above her husbands. For her the title of queen smacked of consort and she called herself Pharaoh, often wearing an artificial beard into the halls of power. The world is reminded of her in the Temple she built at Luxor, "Der El Bahari."

Monotheism had an early beginning in Egypt. It was first taught and practiced by Amenophis IV who was also known as Ikhnaton. He envisioned a single God for the whole world and saw Him in the sun and its life-giving rays. His wife was Nefertiti, she of the perfect head and profile, whose bust of painted limestone is preserved in the Berlin Museum. Theirs was a short reign of refinement, of peace through diplomacy, of patronage of the arts and education. Ikhnaton's mother was black and the figures of Ikhnaton show him to be more Nubian and broader featured than Nefertiti. A Sculpted head has been found of a little princess whom legend identifies as their daughter. Held by a regal, slim neck, this head is black, small and proud. While not as widely known as her mother, the little princess, who became

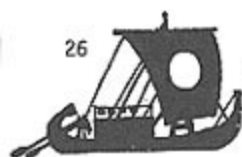
one of the black queens of Egypt, is as graceful and beautiful.

While the Pharaohs built temples, palaces and pyramids, fought wars and practiced politics, other men engaged in humbler pursuits. They planted corn and cotton, farmed the delta of the Nile, furthered the sciences and practiced the healing arts. At the same time, they were highly skilled in medicine, both in the art of herbal treatment and in surgery. Archeological evidence indicates that the surgeons were familiar with the techniques of brain surgery.

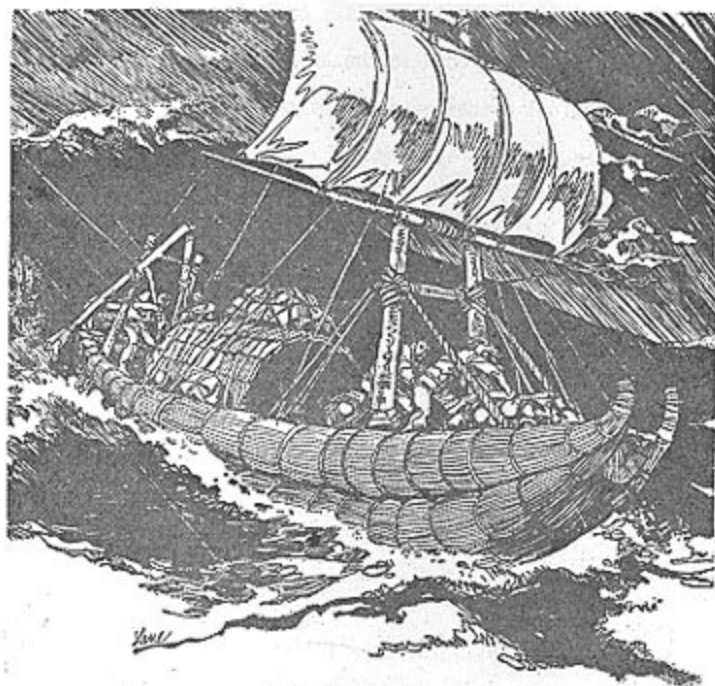
Other Egyptians followed the stars as the Phoenicians were doing. While they built large ships of cedar imported from Lebanon, they also fashioned smaller boats of papyrus reed, that versatile plant that was pliable enough for manuscripts, yet tough enough to float on unpredictable rivers. How far did these papyrus boats go? Did they merely run errands up and down the Nile, to Memphis, to Thebes, or did they follow all of the great river's nearly four thousand miles, into the Blue Nile, the Black Nile, to Sudan and Ethiopia? Did they visit strange ports, and sail on into strange seas? Did they find their way, as other ancients may have done, into the great Atlantic in their little paper boats? Some years ago, Thor Heyerdahl built such a boat, christened it Ra, meaning the Sun God, and set out to prove it could be done. Heyerdahl's voyage demonstrated that early Egyptians could have migrated to Central and South America.

If the Egyptians had come to the New World, was it already peopled, or was it a virgin land in which these sailors settled to become the indigenous population? Who are the Incas, the Aztecs, the American Indians? Where did these

ruddy skinned, aquiline featured, long limbed people come from? Are the similarities in art merely an accident of human creativity? There is a striking likeness between ancient Egyptian weaving and a Navajo rug or blanket. The same symbols are found on ancient and new Egyptian arm bracelets and on silver Mexican jewelry. A figure resembling the Egyptian obelisk is prominent in new world metal-craft and embroidery. Is that strong, bird-like figure in North American Indian art the North American Eagle, or Horus, the god of the kings, Horus the Hawk from Egyptian lore?



THE VOYAGE OF RA



Courtesy of the Cleveland Press (4/18/69)



PART II

RELIGIONS OF THE ARABS

Chapter 3

MONOTHEISM - JUDAISM, CHRISTIANITY AND ISLAM

While Arabs trace their racial origins to the homogenous geneologies of three continents, they trace their religious ancestry back to one place and one man.

About two thousand years before Christ a man out of Ur of the Chaldees (Iraq) in the Mesopotamian Plain set out to make his way to the land of Canaan. His name was Abraham and with him was his Syrian wife, Sarai, and his clan of about three hundred people, among them his nephew Lot, son of Haran. They travelled through the Euphrates Valley to Aleppo and from Aleppo to the mountains of Anti-Lebanon. They passed through Damascus, crossed the Syrian Desert to the Jordan River, went into the Valley of Shechem, and into Hebron. In Canaan, Abraham and his people dug wells and erected altars to El, the Supreme Creator.

In a time of great famine, Abraham took his wife and family and went into Egypt where they were well received and prospered, becoming rich in livestock, silver and gold. While in Egypt, Sarai acquired a maid servant, Hagar. During the tenth year of their life in Canaan, Sarai, who was barren, in a moment of feminine generosity, offered her maid servant to Abraham to bear him sons. Abraham was quick to accept the offer.

Hagar's pregnancy made Abraham's household less than harmonious. Hagar, proud of an accomplishment denied to Sarai, looked upon her mistress "with disdain,"⁸

and Sarai, angered by Hagar's ingratitude and Abraham's indifference to the squabbling of women, abused Hagar, who then ran away.

We are told in the Old Testament, "The Lord's Messenger found her by a spring in the wilderness, the spring on the road to Shur,"⁹ and he asked her, "Hagar, maid of Sarai, where have you come from and where are you going?" She answered, "I am running away from my mistress, Sarai." But the Lord's Messenger told her, "Go back to your mistress and submit to her abusive treatment."¹⁰ She was then told that the Lord would make her descendants so "numerous that they will be too many to count."¹¹ "You shall bear a son," she was told, "and you shall name him, Ishmael."¹²

When Ishmael was fourteen years of age and his father one hundred, Sarai,¹³ in her old age, bore Abraham a son. On the day of the child's weaning feast, Sarai noticed Ishmael, the son of the Egyptian, Hagar, playing with the small child, Isaac. She demanded of Abraham that he drive out the woman and her son, and Abraham, tired of the female bickering, capitulated to her wishes.

Thus, say the Arabs, it all began with Father Abraham. Of the Semites who dwelt in the land of Canaan, some embraced the God of Moses, and later followed Jesus throughout the cities and towns, the green fields and flowering hillsides of Palestine. Other Semites were those who were sent away by Father Abraham into the deserts which he, himself, had crossed long years before on his journey to Canaan. From these children of Ishmael, son of Abraham, came Muhamed, "the chosen of God."

Thus, all three of the major religions of the Middle East had a common origin. The teachings of the first, Judaism were assimilated with the teachings of the second, Christianity. The first Christians were those Semites of Abraham's seed who chose, over the old Judaism, the new concept of brotherly love and the Messiah's instructions to "Treat others the way you would have them treat you."¹⁴ They believed with Christ in giving Caesar his due, and the Lord His due, thus advocating for the first time in man's history, the separation of religion from the state. Among them were Mary, the Virgin, the first to follow the teachings of her son, and Elizabeth, her cousin, the Mother of John the Baptist who went before the Messiah heralding his coming. The Canaanite woman living in the locality of the Tyre and Sidon in Lebanon became a Christian when Jesus cured her daughter of being possessed by demons. Simon, the Son of Jonah, became Peter, the rock to whom Jesus entrusted the Keys to the Kingdom.

These Semites, converted by the Master Himself, were the first among the Christians, and they went into the land of Canaan, into Antioch, and throughout Asia Minor to spread the Christian word. Mark, the Apostle, carried the new religion into Egypt, and the Coptic Church of Egypt today descends in an unbroken line from the Church which St. Mark began. These Christians carried the Cross into Ethiopia, to Cyprus, Athens, Thessalonica, Corinth, and into the remote and hazardous wildernesses of Europe. They suffered persecution, torture and death for this new belief, and in Phoenicia, Palestine and Syria, they went to desperate lengths to worship in their new faith. From all the eastern countries which were then under the heel of the Caesars,

these early Christians went to Rome in chains, to martyrdom in the arenas, the amphitheaters and the Circus Maximus. They suffered, particularly in Palestine. At times, with their Jewish relatives, they were harrassed and interrogated by the Romans for their





Saint Takla built a monastery near the Mabula village, which is considered as the oldest convent in the world.



The Tomb of St. John the Baptist in the Ommayed Mosque

politics. At other times they suffered for their religion at the hands of the Sanheddrin, protectors of the Jewish law.

They preserved their religion through language. They clung to their customs, sang their songs, and worshiped in

the Semitic and Aramaic dialects. Indeed, much of the religious literature, not only of the Christians, but that of the Jews as well, was written in Aramaic, also known as Syriac, and hidden away from the Romans to tell their histories one day to future generations. Actually, Aramaic was the lingua franca of Western Asia from the period of the Persian conquest in the 6th century B.C. until the Moslem conquest in the 7th century A.D.

While some of these early Arab Christians went into other lands, taking Christianity to the world, others stayed in Palestine, Syria, The Lebanon and Mesopotamia. They established churches in secret underground catacombs, and, later in the first century, they constructed the first church above ground.

The saints of those early years are known throughout the world. For example, there is St. George, patron of England; the Martyr, Theodosia of Tyre; Pamphilus of Beirut; Augustine of Hippo; Anthony of Egypt, founder of Christian monasticism; John Chrysostom of Constantinople, author of eastern liturgies; and Maron of Syria. The newest saint of the Eastern Christian church is Charbel Mahklouf, a Maronite monk of Lebanon who died late in the nineteenth century and was canonized by Pope Paul in October of 1977.

Chapter 4

ISLAM - RELIGION AND LAW



Of the three great monotheistic religions of the seed of Abraham, it is Islam which is least understood by the West. To better understand the Arabs as a whole people, we must first know something about the code of ethics that once bound three quarters of the known world in religious fervor and civic law, a bonding accomplished within less than a century-and-a-half.

As the world is divided today between East and West, so it was in the early centuries. When the Western Empire collapsed in A.D. 475, it was left to Byzantium to support the cause of Europe against Asian Persia. A constant struggle for supremacy between the two powers created a frontier that ran from the Upper Euphrates to the Caucasus, placing the Arabs on the South in contact with both of the Great Empires. Following a desperate war of twenty-six years between these two powers which ended in A.D. 628, both states were devastated and bankrupt. This created the climate for the emergence of the Empire of the Arabs.

The Prophet Muhamed had been born in A.D. 570 in Mecca, a town which thrived on the trade caravans from India to the Mediterranean. It is alleged that at the age of forty, in 610 A.D., he saw the Archangle Gabriel in a vision and three years later he received an order to preach. Muhamed, known as a gentle man, did not preach a new religion but claimed that the true faith was that which had been practiced by the Patriarch Abraham. He proclaimed

that there was only one God and set about to convert pagan Arabia to this truth.

Muhamed concentrated his preaching on a small building in Mecca called the Kaaba, which housed three hundred sixty-five idols and was the place of worship for the townspeople. Denouncing the idols and idolaters, Muhamed determinedly preached the existence of the one God who would one day come to judge the world. For ten years, he attempted to turn the Meccans from their pagan ways, and, for his efforts, managed to get, in all that time, only sixty or seventy converts.

However, Muhamed did succeed in becoming a source of embarrassment to the townspeople, since the Kaaba brought them revenue from the caravan traders who left gifts of money to their favorite idols in return for good fortune.

Ordered to cease his foolish prattling about one God, and threatened with physical harm if he did not, Muhamed finally gave up his efforts in Mecca, and fled to Medina, a rival city. Here he found the inhabitants not only more receptive to his teachings but also willing to go out and make converts by conquest if necessary.

Between 622 and 630, numerous battles were fought between the followers of Muhamed, the Muslims, and other factions and tribes in the deserts and surrounding towns. Finally, in 630, Muhamed marched on Mecca, his native city, at the head of ten thousand followers.

The city was occupied without opposition, its leaders converted, and the Kaaba cleansed of its idols. Muhamed announced that this building was the House of God, and would remain a sacred shrine for all Muslims.¹⁵

Mecca increased in fame and prospered with the triumph of Islam. Muhamed, becoming the greatest power in Arabia, moved his seat of authority to Medina where delegates from the Peninsula promised allegiance to the new faith and law. Enforcing the disciplines of the new religion, Muhamed drew his followers into a government, where there had been none before. He forbade them to make war on each other, proclaiming their duty was to fight only the heathen.

Muhamed's friend and successor, Abu-Bekr, a frail old man who accepted the leadership after Muhamed's death, succeeded in conquering all opposition in Arabia, subduing the most warlike of the tribes and stamping out revolution and resistance in Bahrain, Oman, and the Yemen.

When there were no longer non-Muslims to subdue in Arabia, it became inevitable that the martial spirit of the tribes would then turn toward the conquest of their non-Arab, non-Muslim neighbors.

Since the Byzantine-Persian Wars had exhausted these two powers, and with Persia in civil war and chaos after the massacre of its ruling family, the Sassanid, the Arabs were able to attack the Persian Frontier with impunity. While one army was massing on the Persian border, another was preparing to meet the Byzantines in Syria. On August 20, 636, the Battle of the Yarmouk resulted in the annihilation of the Byzantine Army. The Arabs re-occupied the whole of Syria and the Emperor Heraclitus abandoned Syria and Palestine forever.

In March, 637, a pitched battle at Quadasiya on the Euphrates, fought by the Arabs under Saad ibn Abi Waqqas against the Persians, gave complete victory to the Arabs, and

a year later the conquest of Medain, the capital of the Persian Empire, brought the whole valley of the Tigris and Euphrates again under Arab control.

The Roman Power, which had been based on the naval command of the Mediterranean had continued under Byzantium following the collapse of the Western Roman Empire. While the Arabs had conquered Palestine and Syria on land, the Byzantine fleet continued to cruise the Mediterranean from its bases at Alexandria and Cyprus.

At the beginning of December, 639, thirty-five hundred Arabs crossed the Egyptian border at Al Arish and set off westward toward the Sinai.

It would appear insane that thirty-five hundred Bedouins, an under-equipped army of nomads, would attack a country as wealthy as Egypt was at that time, with its rich and walled cities, its granaries and strong Byzantine garrisons. But these thirty-five hundred formed a vanguard for an additional twelve thousand men who followed.

By the end of six months, Heliopolis, a suburb of Cairo today, had fallen and Cyrus, the Orthodox Patriarch at Alexandria, surrendered Egypt to the Arabs who finally occupied Alexandria in 642.

From 644 to 656, the Arabs carried their arms and their new religion to Tripoli in North Africa, and had reached the snow covered barrier of the Caucasus. Persia had thus been occupied to the Indus on the frontiers of ancient India.

The Arabs then captured Cyprus, sailed through the Dardanelles unopposed and laid siege to the city of Constantinople. They conquered Rhodes and sailed the Mediterranean, until Mare Nostrum, the Roman Sea, was

their own lake. By 680, the Empire of these warriors from the Arabian Desert included the Persian Gulf, Arabia, North Africa, (El-Maghreb, the Arab West,) Syria and Palestine, (El-Mashraq, the Arab East,) and Egypt and Sudan, (the countries of the Nile.) Invasions gaining ground in Sicily, Portugal and Spain soon opened those countries to Arab occupation. For seven centuries, following the Arab occupation of Spain in 712, that country, like Portugal, Italy, France, Greece, Turkey and the small kingdoms of Europe would bear the mark and influence of the Arab Empire. Arab names like Andalus, Cordoba, Sardinia, Malta, Ceuta, Saragossa, Malaga, Gibraltar, Alcazar, Segosia and hundreds of other words would become part of western vocabularies.

While there had always been a link between the Nubian kings of antiquity with Egypt, the Arab invasions of the medieval years cemented the ties of Islam and Arabic culture with that of East and West Africa. The Bantu language of Swahili takes its name from the Arabic "sawahil," the people of the Coast, and many Bantu words still retain Arabic roots.

The university centers at Fez and Timbuktu were long the seats of learning for scholars of every race, color and religion, and both were also flourishing trade centers.

In the fourteenth century, the Arabs obtained gold coins from Abubahari, II, of Mali and circulated them in Europe. This first gold coinage since Roman times began a thriving gold trade that extended from Somalia to Mozambique. The trading throughout Africa continued heavily until the mid-nineteenth century when autonomous rule was lost in both Africa and some parts of the Middle East through foreign colonization.

In religion it is interesting to observe that Islam mixed with the animist rites of Africa and was absorbed in some form into the native religion and culture of the area.



Chapter 5

SHARI'A - THE WAY

In the seventh century, within a period of about twenty-five years, Islam brought the desert nations together in one religion. Where there had been no government save a loosely knit tribal society, a sophisticated civil society began to emerge. In the years following, Islamic law became the basis for government, and seats of rule based on the tenets set forth by Muhamed through the Koran were established in Damascus, Mecca, Basra, Jerusalem and Alexandria.

Today, there are seven hundred million Muslims in the world, several million of whom are in Europe, particularly in Russia, Bulgaria, Yugoslavia, Turkey and Siberia.

In the past thirteen centuries, the Islamic rules of absolute justice and equality have linked societies and nations with different cultures and civilizations without inhibiting their own traditions except when they deviated from the basic Islamic laws of human equality. "Islam" in Arabic means peace, purity, obedience and submission, to the Will of God. It does not profess to be a new religion but sees itself as a continuation of the early religious principles decreed by God through all the Prophets, including Moses and Jesus. The religion preached by Muhamed has often been called by westerners, Muhammedanism, and its followers, Muhamedans. These labels are distasteful and unacceptable to Muslims since they are based on the misconception that Muslims worship Muhamed. Muhamed was merely a human being, chosen to be the prophet of the one Almighty God, whose Arabic name is Allah.

Islam demands faith in God, The Angels of God, The Books of God, The Apostles of God, and the Day of Judgement and Resurrection. Every Muslim must believe in God's Oneness -- that He has no partner, that He is Omnipotent, Eternal and Ever-Qualified with the Attributes of Supreme Greatness.

Muslims believe that angels exist but they are not to be worshipped. The Angels are created free from carnal desires. With regard to the Testaments and Scriptures, Muslims believe that God, in different ages of the world revealed His Will to the Prophets. Every Muslim is enjoined to believe in not only the Holy Koran but also in the previous Scriptures.

They must believe that God at different times has sent messengers and Apostles to save man from infidelity, idolatry and superstition. There is no distinction in the Holy Koran between the Prophets of God. All must believe in them. Every Muslim must believe in the Day of Judgement, Paradise (Heaven) and Hell. The dead shall rise from their graves and every individual must account for his actions.

The devotions in Islam are divided into five articles of practice (the five Pillars). These are: reciting the Creed; praying to God five times a day (at dawn, mid-day, midafternoon, directly after sunset, and an hour-and-a-half later); paying the Zakat (a form of charitable tax); fasting during Ramadan, the ninth month of the Islamic calendar; and making a Pilgrimage to Mecca to pray at the Holy Kaaba once in a lifetime for those who can afford it.¹⁶

We quote from the Koran on the principles of Islam:

O you who believe, be maintainers of justice, bearers of witness for the sake of God, though it may be against your own selves, your parents, or near relatives.

And let not hatred of a people because they hindered you from the sacred Mosque seduce you to transgress, but help ye one another in goodness and piety, and do not help one another in sin and aggression.

And if one of the idolaters seeks your protection, grant to him protection so that he may hear the Word of God and then convey him to his place of safety; that is because they are a folk who know not.

Invite them into the way of the Lord by wisdom and mild exhortation, and dispute with them in the most kindly manner, and if you make reprisal, then make it proportionate to the injuries inflicted upon you. But if you patiently endure, it will be best for those who are patiently enduring. Endure, then, with patience, but your patient endurance must be sought in none but God, and do not be grieved about them, (the idolaters) nor be troubled for that which they subtly devise, for God is with those who fear Him and do good deeds.

God does not forbid you to be generous and to deal justly with those who have not on account of your religion waged war against you and have not driven you from your homes.¹⁷

Muslims are required to cultivate within themselves an international character and attitude, and to accept as friends and neighbors any and all human beings.

Similarities among the three religions and comparisons of the Old and New Testaments and the tenets of Islam, can be found in the Koran.

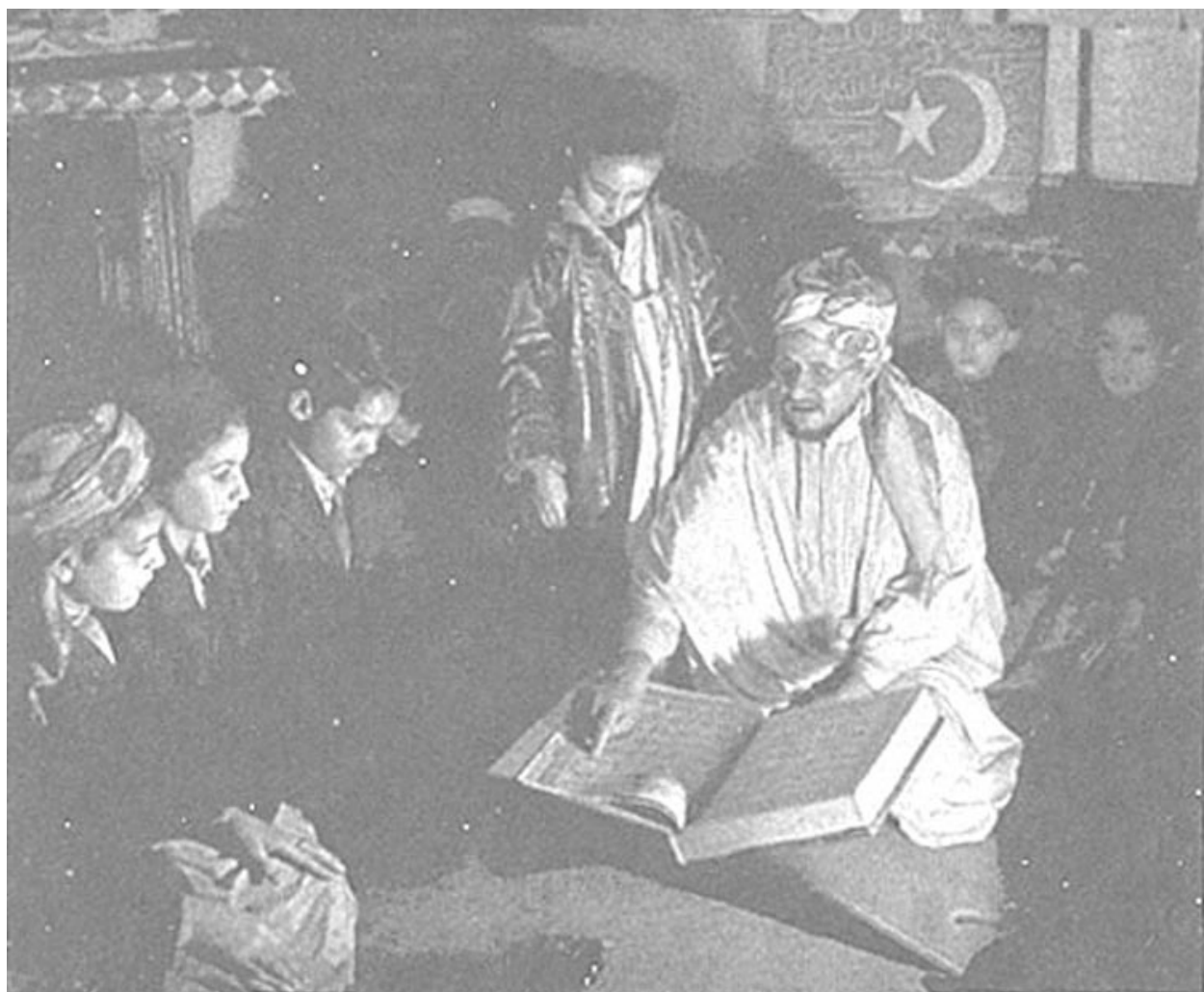
On the creation:

Lo, Your Lord is Allah who created the heavens and the earth in six days, then he established Himself upon the Throne, directing all

things. There is no intercessor save after His permission. That is Allah, your Lord, so worship Him. O, will ye not remind?¹⁸

The Virgin Birth is described:

She said: 'Lo, I seek refuge in the Beneficent One from thee, if thou are God fearing.' He said: 'I am only a messenger of Thy Lord, that I may bestow on thee a faultless Son.' She



Arab Boys of Cardiff's Tiger Bay Learn the Koran



A band of inscription of a Koranic verse in decorated Kufic. (Ancient Arabic Calligraphy) The inscription says, "May God fulfil his favours to you and guide you on the straight way."

said: 'How can I have a son when no mortal hath touched me, neither have I been unchaste?' He said: 'So it will be. Thy Lord saith, It is easy for me, and it will be that we may make Him a revelation for mankind, and a mercy upon us, and it is a thing ordained.'¹⁹

There is an allusion to the Eucharist:

When the disciples said: 'O Jesus, Son of Mary, is Thy Lord able to send down for us a table spread with food from Heaven?' He said: 'Observe your duty to Allah if ye are true believers.' They said: 'We wish to eat thereof, that we may satisfy our hearts and know Thou hast spoken Truth to us -- and that therefore we may be witnesses --.' Jesus, Son of Mary said: 'Oh, Allah -- Lord of us. Send down for us a table spread with food from heaven, that it may be a feast for us ... for the first of us, and the last of us, and a sign from Thee. Give us sustenance for Thou art the Best of Sustainers.'²⁰

On the Resurrection:

He asketh .. 'When will be this Day of Resurrection?'

But when sight is confounded .. and the moon is eclipsed .. and the sun and moon are united. On that day man will cry, 'Whither to flee!' Alas, no refuge! Unto thy Lord is the recourse that day.'²¹

The shares of inheritors are clearly defined: To sons, a percentage, to daughters, wives and husbands, brothers and sisters on the mother's side, and a widower is obliged to give

to his wife's brothers and sisters their rightful share. If a man divorces his wife, he must see that she is provided for.

On the status of women and their rights, the laws are explicit:

And covet not the thing in which Allah hath made some of you excel others.

Unto men, a fortune from that which they have earned, and unto women a fortune from that which they have earned..²² And if you fear a breach between them twain, (husband and wife) appoint an arbiter from his folk, and an arbiter from her folk. And give unto the women, (whom you marry) free gift of their marriage portions.²³

There is no deviation from these practices for the True Believer.

Chapter 6

THE STATUS OF WOMEN

Islam was a liberating force for Arab women, freeing her from the possession and accessory status of Pre-Islamic conditions. In its earliest laws, Islam recognized women as an independent being with rights and responsibilities. It allowed her to keep her family name after marriage. She could own property and dispose of it at will without consultation or permission from husband or guardian.



The Muslim woman could become a guardian over minors. In some instances, she could enter law and politics and serve as a judge. The Muslim woman has equality with men in the conduct of business, trade or profession. She may sue others in court without her husband's permission, since she is considered an individual in her own right.

Misinformation concerning the veiling of women has created an image of suppression of women in the Arab world. Dr. Shwikar Elwan, in her paper on, "The Status of Women in the Arab World," says: "As far as the veil and seclusion are concerned, neither Islam, nor pre-Islamic Arabia are responsible for that. Women in Arabia were not segregated; in fact, they engaged in trade and even fought side by side with men. Islam did not put restrictions on women's participation in public life, nor did it deny them the right to work. Seclusion, the veil and the harem were customs borrowed from Byzantine and Persian societies at a much later date. In fact, when the conquering Arab tribes entered Syria, they encountered veiled Christian women.



A 13th century illustration of a lady lecturing in a Baghdad mosque.



Lecture given by a scholar in Baghdad (13th century. Illustration by al-Wasiti, 1237 A.D.)

The veil was a symbol of the upper class, aristocratic woman. It was adopted as a mark of distinction by well-to-do women. The Bedouin women in North Africa and the peasant women in Egypt have never worn the veil. The Qur'anic chapter, relating to "hijab," refers to the family of the prophet himself, suggesting privacy and withdrawal. In the early years of Islam, women enjoyed the freedom and equality guaranteed to them by their religion."

Dr. Elwan suggests that as Islamic culture and civilization declined, women were excluded from the education and community participation they had enjoyed at an earlier date. She adds that as the Arab world moved toward modernization, it was realized that real progress could not be achieved until nearly half the population, the women, were permitted once again the rights and liberty that were theirs in earlier centuries.

Emancipation of women in the modern Arab world began about the same time as cries for emancipation from women in the west became louder --late in the nineteenth century. *Bahithat-el-Badiya*, a woman writer in the nineteenth century fought for compulsory education for girls as well as boys. Women's magazines began to appear, and women began to participate in the struggle for independence in their countries. Still wearing the veil, the first suffragettes of Egypt, led by *Hoda Sha'arawy*, demonstrated in 1919 against British occupation forces. Facing the British guns, they challenged the British ultimatum to shoot at public protest meetings. In 1923, their organization became affiliated with the International Alliance of Suffragette Women.

In 1922, Egyptian girls, often supported by their fathers and brothers, won the right to education by all the means at their disposal -- demonstrations, hunger strikes and defiance of the courts -- paving the way for education of the generations who came after. In Egypt today, for example, at least one third of the university students are women, a large percentage of them enrolled in the schools of medicine and engineering.

Women have participated in revolutionary activity in a number of Arab countries in the twentieth century. In the fight for Lebanese independence in 1943, Lebanese women marched through the streets of Beirut protesting the arrest of political figures by the French Mandate government. During their Revolution, Algerian women with much anguish and self-sacrifice, stood behind their men and restored Algeria once again to her own people.

Changing social attitudes in a number of Arab countries today, including Libya, Iraq, Syria, Jordan, Kuwait, Egypt and Lebanon, not only permit, but encourage women to work. In fields such as journalism we find that, in Egypt alone, two hundred and fifty women are enrolled as members of the Journalists' Union.

While Islam permits polygamy up to the taking of four wives, the religious and legal requirements are such that this life style has all but disappeared from modern Arab society.

Thus, in marriage as in most of their other activities, modern Arab women live as do their counterparts in other societies.

PART III

ARAB CONTRIBUTIONS TO THE WEST

Chapter 7

CONTRIBUTIONS IN THE SCIENCES AND MATHEMATICS

The years between the seventh and thirteenth centuries are the period in history when culture and learning flourished in North Africa, throughout Asia, on the western coastal area of Europe, (Spain, Portugal, Italy and France), and on the island strongholds along the western and southeastern coasts of Europe, (Gibraltar, Rhodes, Sicily, Crete, and Cyprus.)²⁴ When we set aside the vagaries of politics, intrigue, mistrust and suspicion which have plagued man's history, we find that the Arab World continued to spin out the thread of earliest recorded civilization, enhance and develop the arts and sciences, and preserve the libraries of the early centuries of Greek, Roman and Byzantine culture. Indeed, during the Dark Ages of Europe, much learning was preserved for the world through the Arab libraries in the universities of Morocco, Nigeria, Egypt (Fez, Timbuktu, and Al-Azhar). From this period of Arab influence, new words such as orange, sugar, coffee, sofa, satin, and algebra filtered into the language of Europe and eventually into our own. New discoveries were made in the sciences and arts which improved the lives and condition of man.

Mathematics

In mathematics, the Arab cipher, or zero, made workable the solution of complicated mathematical

problems. The Arab numeral, an improvement on the original Hindu invention, and the Arab decimal system made simpler and more flexible the course of science.²⁵

The Arabs invented and developed Algebra and made revolutionary strides in trigonometry. Al-Khwarizmi, credited with the invention of Algebra, was inspired by the need to find a more accurate and comprehensive method to assure the precise divisions of land so that the Koran could be specifically obeyed in the laws of inheritance. The Astrolabe, combining the use of mathematics, geography and astronomy was also devised with religion in view, and was used to chart exactly the time of sunrise and sunset, to determine the time for fasting during the month of Ramadan. The writings of Leonardo da Vinci, Leonardo Fibonacci of Pisa and Master Jacob of Florence show the Arab influence on mathematical studies in European universities.²⁶

The reformation of the calendar, with a margin of error of only one day in five thousand years was also a contribution of the Arab intellect. Indeed, in our every day commerce, whether it is in yard goods, lumber, or ingots of gold and silver, we use the weights and measures by which the Arabs of the past conducted the business of their every day life.

Astronomy

Beside the improvement of the ancient Astrolabe, the Arab astronomers of the Middle Ages compiled astronomical charts and tables, in observatories such as those at Palmyra and Maragha. Gradually, they were able to determine the length of a degree, to establish longitude and

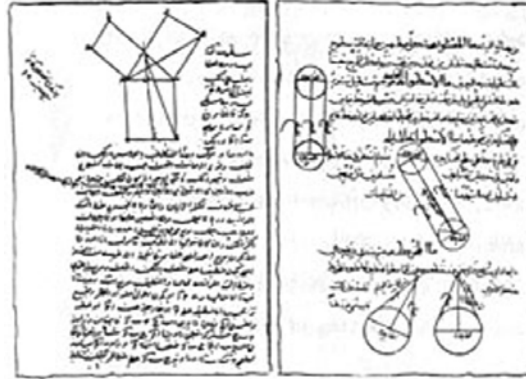
latitude, and to investigate the relative speeds of sound and light. Al-Biruni, considered one of the greatest scientists of all time discussed the possibility of the earth's rotation on its own axis, a theory proven by Galileo six hundred years later. Arab astronomers such as Al Fezari, Al-Farghani, and Al-Zarqali added to the works of Ptolemy and the classic pioneers, in the development of the magnetic compass and the charting of the Zodiac.



Left: A 16th century print of an Arab astronomer Abulmusar (787-886 A.D.)



Right: Front and back views of an ancient Arab astrolabe.



Left: Pages from al-Biruni's (973-1048) manuscript on the elements of astronomy and Tabit ibn Qarra's translation of Euclid, 890 A.D.

At Maragha, in the thirteenth century, distinguished astronomers from many countries gathered to work. Christians and Jews were among them, and the Chinese who came took back to China Arab trigonometry for their own scientific experiments.²⁷

Medicine

In the fields of medicine, the Arabs continued to improve on the healing arts of ancient Mesopotamia and Egypt.

Al-Razi, in the ninth century, a medical encyclopedist, was an authority on contagion. Of his many volumes of medical surveys perhaps the most famous is the *Kitab al-Mansuri*, which was used in Europe until the sixteenth century. Al-Razi was the first to diagnose small pox and measles, the first to associate these diseases and others with human contamination and contagion, the first to introduce such remedies as mercurial ointment, and the first to use animal gut for sutures.²⁸

The great medical scholar known in the west as Avicenna was the Arab, Abu-Sina who was both a philosopher and a scientist. He was the greatest writer of medicine in the Middle Ages and his *Canon* was required reading throughout Europe until the seventeenth century.²⁹ Avicenna did pioneer work in mental health, and was a forerunner of modern western psychotherapists. It was his belief that some illnesses were psychosomatic and he would sometimes lead a patient back to a recollection of an incident buried in the subconscious which caused the present ailment.

In the fourteenth century, when the Great Plague ravaged the world from India and Russia across Europe, Ibn-Khatib and Ibn-Khatima of Granada recognized that it was spread by contagion.³⁰ Ibn-Khatib's most important



Surgical instruments, as illustrated in al-Zahrawi's (d. 1036 A.D.) Surgical Treatise

Galenus, Avicenna and Hippocrates, the great physicians of antiquity, as they appeared in a 16th-Century medical book.



Galenus, Avicenna and Hippocrates, the great physicians of antiquity, as they appeared in a 16th-Century medical book.



Physician preparing medicine. From a manuscript of the Materia Medica, 1222-1223 A.D.



A portrait of six Greek physicians found in the Arabic translation of Galen's
Treatise on Electuaries (1200 A.D.)

medical work is called "On the Plague." Al-Maglusi, in the book, *Kitabu'l Maliki* showed a rudimentary conception of the capillary system,³¹ and an Arab from Syria, Ibn al Nafis, discovered the fundamental principles of pulmonary circulation.³²

Camphor, cloves, myrrh, syrups, juleps, and rose water were stocked in Arab "sydaliyahs" (pharmacies) both in the East and in Europe centuries ago. Herbal medicine was widely practiced, and basil, oregano, thyme, fennel, anise, licorice, coriander, rosemary, nutmeg, and cinnamon found their way through Arab pharmacies to western tables.

Architecture

As in astronomy and mathematics, the great purpose in Islamic architecture was to glorify the Faith, and Muslim builders devoted their skills to the building of mosques and mausoleums. They took over the horseshoe arch from the Romans, developed it to their own unique style, and made it an example for the architecture of the West. The Great Mosque of Damascus, built in the early eighth century, was a beautiful demonstration of the use of the horseshoe arch, and the Mosque of Ibn Tulun in Cairo, with its pointed arches, was the inspiration to medieval French, German and Italian architects in the building of the magnificent Cathedrals of Europe.

Cusped, trefoil and ogee arches provided the models for the Tudor arch such as those used in the cathedrals of Wells in England and Chartres in France.³³ The Muslim minaret, itself inspired by the Greek light-house, became the campanile in Europe, one of the most famous examples being seen in the San Marcus Square in Venice.³⁴

Designs from the Islamic Mosques of Jerusalem, Mecca, Tripoli, Cairo, Damascus and Constantinople were borrowed in the building of ribbed vaults, and the construction of domes on a cube by the creation of transitional structural supports was incorporated into the cathedrals and palaces of eleventh and twelfth century Palermo.

To these great structures the Arabs applied magnificent coverings. Their styles were elegant and daring. Arabesque, calligraphy, explosions of color and pattern are to be seen today in such structures as the Lion Court of the Alhambra Palace in Granada, the Great Mosque of Cordoba, and in

many of the great medieval religious and civic buildings of much of Europe.



The Dome of the Rock in Jerusalem, built in 691 A.D., is the earliest example of Islamic architecture on a grand scale.



Details of a window of the Alhambra, Granada.

While we are more familiar with the influence of Arab architecture in the Romance countries of Spain, Italy and

France, we do not often remember that the Arab invasions reached into central and Eastern Europe as well, and here, particularly in Russia, are startling remnants of a once powerful conquest. The brilliant blue tiled dome of the Mosque of Bibi Khanum, Timur's (Tamerlane) favorite wife, catches the visitor's eye as he turns a corner of the road in Samarkand. Here as well as in the complex of tombs called Shah-i-Zinda (The Living Prince), restoration is taking place and much of the old beauty is being returned to its former elegance.³⁵

Navigation and Geography

The world's earliest navigation and geography were developed by Canaanites who, probably simultaneously with the Egyptians, discovered the Atlantic Ocean. The medieval Arabs improved on ancient navigational practices by the development of the magnetic needle in about the ninth century.

One of the most brilliant geographers of the medieval world was Al-Idrisi, a twelfth century scientist living in Sicily. He was commissioned by the Norman King, Roger II, to compile a world atlas which contained seventy maps, some of the areas heretofore uncharted. Called *Kitab al Rujari* (Roger's Book), Idrisi's work was considered the best geography of its time.³⁶

Then there was Ibn Battuta, who must have been the hardest traveller of his time. He was not a professional geographer, but in his travels by horse, camel and sailing boat it is estimated that he must have covered seventy-five thousand miles. His wanderings, over a period of decades at a time, took him to Turkey, Bulgaria, Russia, Persia, and

central Asia. He spent several years in India, and from there was appointed ambassador to the Emperor of China. Going from China he visited all of North Africa, and then went to many places in western Africa, stopping in Mali, Timbuctu and the Niger region.

Ibn Battuta's book, *Rihla (Journey)*, was filled with information on the politics, social conditions, and economics of the places he visited, as well as their geographical facts. Like Marco Polo, he faced incredulity, but eventually was proven a truth teller.³⁷

However, it was a twenty-five year old Arab, captured by Italian pirates in 1520 who has received much attention from the West. He was Hassan al Wazzan, who became a protege of Pope Leo X. Leo persuaded the young man to become a Christian, gave him his own name, and later convinced him to write an account of his travels on the then almost unknown "black" continent. Hassan became Leo Africanus, and his book was translated into several European languages. For nearly two hundred years, Leo Africanus was read as the most authoritative source on Africa.³⁸ It will be remembered too that in the fifteenth century Vasco de Gama, exploring the east coast of Africa near Malindi, was guided by an Arab pilot who used maps never before known to Europeans. The pilot's name was Ahmed ibn Majid.³⁹

Horticulture

The Arabs loved the land, for in the earth and the water they saw the source of life and the greatest of God's gifts. They were guided by the words attributed to the

Prophet: "Whoever bringeth the dead land to life . . . for him is reward therein."

They were pioneers in botany, and in the twelfth century an outstanding reference work, *Al-Filahat* by ibn-Al-Awam, described more than five hundred different plants and methods of grafting, soil conditioning and curing of diseased vines and trees.⁴⁰

The Arab contributions to food production are legion. They were able to graft a single vine so that it would bear grapes in different colors, and their vineyards produced the future wine industries of Europe.⁴¹ Peach, apricot and loquat trees were re-planted in southern Europe by Arab soldiers. The hardy olive was encouraged to grow in the sandy soil of Greece, Spain and Sicily to begin the olive and oil industries. From India they introduced the cultivation of sugar, and from Egypt they brought cotton to European markets. "May there always be coffee at your house," was their expression wishing prosperity and the joy of hospitality for their friends. Coffee was "Qahwah." that which gives strength, and derivatives of that name are used today in almost every country of the world. They also perfected the storage of soft fruits to be eaten fresh throughout the year.⁴²

Arab horticulture gave the world the fragrant flowers and herbs from which perfumes were extracted. Their walled gardens were for the pleasure of the senses -- a pine tree standing green and aromatic in the heart of a garden scented with jasmine; a fountain or artificial pool to delight the eye amidst lavender and laurel; a special rose garden blooming in riotous color, the roots injected with saffron to produce yellow, and indigo to produce blue flowers; vines and trees injected with perfumes in the autumn flooding the

air with fragrance in the spring; a weeping willow dipping gracefully into the middle of a clear lake; arbours and pergolas constructed where streams of water could bubble through them, cooling the air and giving relief from the heat of the desert.



Mimosa and wild cherry lavished color against stone walls, and cypress grew tall, close, and straight, bordering alleyways to obliterate from view all that was not pleasing to the sight.

They were not quick to cut down barren trees. "Don't do that," one would say to the other, loudly, within earshot of the ailing tree.

"Why not? It is not bearing fruit."

"Yes, but it might bear next year. Leave it, let us see;" and the tree, as though realizing it had been given a second chance, might bear an overabundance of fruit the following spring.

Bulb flowers were already in a highly hybridized, cultivated state when the Crusaders carried them home from Palestine to western Europe toward the end of the centuries of Arab power. Rice, sesame, melons and shallots, as well as dates, figs, orange, lemon, and other citrus fruits, pepper, ginger, and cloves were introduced into the European cuisine via the Crusades and the trade caravans of Eastern merchants.

The women of the west borrowed from the cosmetics first prepared by the Egyptians, Syrians and Phoenicians -- lipsticks, nail polish, eye shadows, eye liners (kohl) perfumes and powders, hair dyes (henna), body lotions and oils, even wigs.

A symbol of the vanity of the medieval ladies of European courts, was the high peaked pointed cap with its trailing veil of silk. This fashion of Jerusalem was called the tontour, and noble ladies of both the East and the West vied with each other on the height of the tontour and the elegance of the fabrics used in the design of this face-framing millinery.

Much of our contemporary jewelry takes its inspiration from the adornments of the ancient and medieval Arabs,

and the highly prized squash blossom design was once on the uniform button worn by Spanish conquistadors.

Other Sciences

In Arab engineering we can look to the water wheel, the cistern, irrigation, water wells at fixed levels, and the water clock.

In 860, the three sons of Musa ibn Shakir published the *Book on Artifices* which described a hundred technical constructions, and one of the earliest philosophers, al-Kindi, wrote on specific weight, tides, light reflection and optics.⁴³

Al-Haytham, born in the tenth century, wrote a book on Optics, *Kitab-al-Manazir*. He explored optical illusions, the rainbow, and the camera obscura, which was the beginning of photographic instruments. He also made discoveries in atmospheric refractions -- mirages and comets -- studied the eclipse, and laid the foundation for the later development of the microscope and the telescope. Al-Haytham did not limit himself to one branch of the sciences, but, like many of the Arab scientists and thinkers, explored and made contributions in the fields of physics, anatomy, and mathematics. In Europe, he was known as Alhazen.⁴⁴

The Crafts

Because the Arabs believed that the arts served the Faith, they raised small scale artistries to new levels of perfection. Glass making, ceramics, and textile weaving attested to their imagination and special skills.

They covered walls and objects with intricately detailed mosaics, tile, carving and painting. Syrian beakers and rock

crystal were highly sought after in Renaissance Europe, and the Azulejos, the iridescent lustre pottery from the Moorish kilns in Valencia also enjoyed great popularity.

New glazing techniques were developed, and the brilliant blues took on many names. The Chinese called them Muhammedan blues, Dutch traders called them Chinese blue⁴⁵ -- an interesting reflection of the cultural exchanges between countries and their artisans.

They were masters of silk weaving and the Arab cape worn by Sicily's King Robert II on his coronation is one of the examples of this delicate art.⁴⁶ Cotton muslin. Damask linen and Shiraz wool became watchwords of quality in textiles in Europe.

Today, we speak of Morocco leather as of especially fine quality. The Moroccan tanners of the Middle Ages developed methods for tanning hides almost to the softness of silk and used vegetable dyes that retained color indefinitely. These leathers were used for book binding, and the gold tooling and colored panels of the Arab style are still being produced, particularly in Venice and Florence, to the present day.

From India the Arabs drew the art of crucible steel forging, developed the process, hardened the steel, polished it and decorated it by etching, and produced tempered, flexible.



1. A bronze throne leg in the shape of a griffin from 8th-century Iran.
2. A 16th-century Turkish plate w/ floral decoration.
3. A chandelier from the mosque of Sultan Hassan, Cairo [1363 A.D.]
4. An intricately designed pitcher of brass inlaid with silver from Iran, 13th-century.

Damascene swords. Other works in metal were intricately cut brass chandeliers, ewers, salvers, and jewel

cases inlaid in gold and silver, and, of course, the beautifully decorated Astrolabe prized by the sea captains.

Language and Calligraphy

Because God spoke to Muhamed in Arabic, Arabs venerate their language, and calligraphy became yet another art form. It was the chief form of embellishment on all the mosques of the Arab world, and the religious and public buildings of Palermo, Corboda, Lisbon and Malaga are resplendent with it.

The language is rich and pliant, and poetry, literature, and drama have left their mark on both East and West.

Among the earliest publications of the Arabs were the translations into their own language of the Greek and Roman classics -- the works of Aristotle, Plato, Hippocrates, Ptolemy, Dioscorides and Galen. They translated, too, the Old Testament, since their own religion was based in great part on it, and later, the New Testament for the inclusion of certain verses in the Koran.

It is believed by some that the poet Nizami's twelfth century romance, *Layla and Majnun*, one of the most popular Persian love stories, may have been an inspiration for Romeo and Juliet.

Hayy ibn Yaqzan (Alive, Son of Awake) by the twelfth century philosopher, Ibn Tufail, considered by many to be the first real novel, was translated by Pocock into Latin in 1671 and by Simon Ockley into English in 1708. It bears close similarities to Defoe's *Robinson Crusoe*.⁴⁷

The *Thousand and One Nights* and Omar Khayam's *Rubaiyat* were among the best loved and most widely read of Islamic literature.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنُ الرَّحِيمُ *
مَالِكِ يَوْمِ الدِّينِ * إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ *
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ * عَسَى أَنْ يَكُونُوا عَنَافُتًا لِّكَ

Opening chapter of Koran
in "unified" alphabet

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنُ الرَّحِيمُ ②
مَالِكِ يَوْمِ الدِّينِ ③ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ④ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ⑥

Opening chapter of Koran

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَآلُهُ

Arabic Kufic calligraphy composed to create the form of
a Mosque with four minarets. "There is no power except
that of God, the greatest."

الكوفي النسخ الثلث الديواني

Diwani

Thuluth

Naskh

Kufi

الفارسي

Persian

الرقعة

Rikaa

Various Forms of Arabic Calligraphy

The fascination with Arabism, following the Hellenistic period of Louis XIV, is evident particularly in Shakespeare's characterizations of the Moors, Othello and the Prince of Morocco, in Christopher Marlow's *Tamburlaine the Great*, and George Peel's *The Battle of Alcazar*.⁴⁸

Besides influencing "belles lettres," the Arabs developed a system of historiography called "isnad," documenting all reliable sources and providing the modern historian with accurate and comprehensive materials. Foremost among these historiographers was Ibn Khaldun, of whose *Book of Examples* Arthur Toynbee writes: "Ibn Khaldun has conceived and formulated a philosophy of history which is

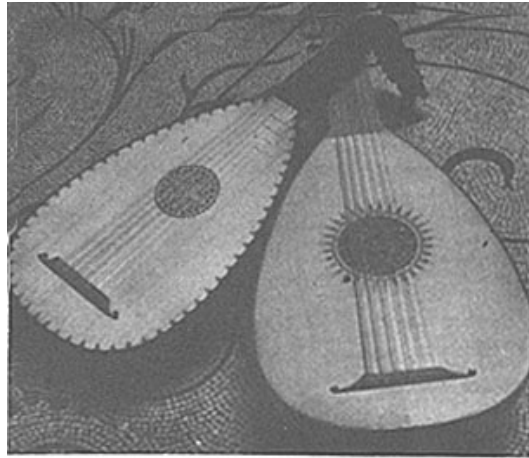
undoubtedly the greatest work of its kind that has ever yet been created by any mind in any time."⁴⁹

Music

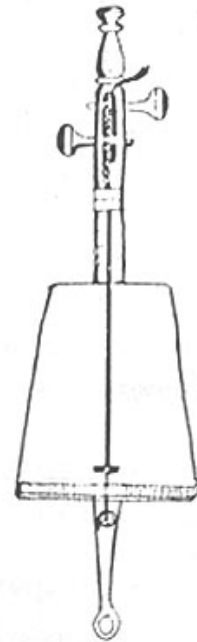
The harp, lyre, zither, drums, tambourine; the flute, oboe and reed instruments are, today, either exactly as they were used from earliest Arab civilization, or variations of the early musical instruments of the Arab world. The guitar and mandolin are sisters to that wonderfully plaintive, pear-shaped stringed instrument, the oud, played at Arab American parties today.

Interestingly, the bagpipe was first introduced into Europe by Crusaders returning from the wars in Palestine, and became identified particularly with the British Isles. Once the entertainment of the lonely Arab shepherd, the bagpipe returned to Palestine with the British Army. Several years ago, the international bagpipe competition was won by the bagpipe players of the Jordan Arab Army. This lost musical art was relearned during the period of Sir John Glubb's (Glubb Pasha) re-organization and command of Jordan's colorful Bedouin Corps.⁵⁰

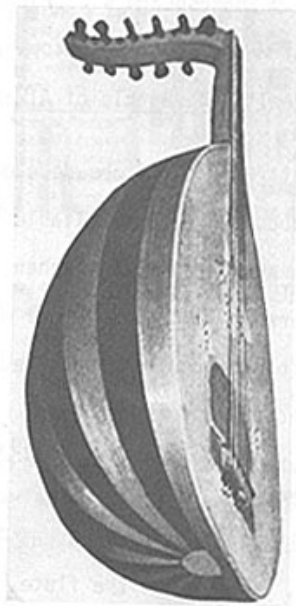
Arab poetry was put to music in the subtle delicacy of minor key sequences and rhythm, which today influence our ballads and folk songs.



The Oud
Background - Byzantine Mosaics
Jordan



Rabab - One-string
instrument



The magical 'ud

Extempore poetry was perfected into musical expression, and Arab weddings and other happy occasions are still celebrated with extempore versing and musical composition.

Philosophy

Arab philosophers made little distinction between Faith and scientific fact, letting one exist within the framework of the other. The Arab philosophers, after Byzantium, and beginning with Islamic culture, re-discovered the classic philosophy of Aristotle, Plotinus and Plato in looking for answers to the fundamental questions of God's creation of the universe, the nature and destiny of the human soul, and the true existence of the seen and the unseen.

Among the well-known philosophers of the medieval world were Al-Kindi, who built upon Plato and Aristotle; Al-Farabi who made a model of Man's community; Avicenna (ibn-Sina) who evolved theories on form and matter that were incorporated into medieval Christian scholasticism; and Averroes, (ibn-Rushd) who inquired into the meaning of existence, providing Europe with its greatest understanding of Aristotle, and who, more than any other, influenced Western philosophy.

Averroes was called the "soul and intelligence of Aristotle" by ibn-Maymun, the great Jewish philosopher better known as Maimonides, who was responsible for the establishment of an Averroist school.

Thomas Aquinas, leaning heavily on the philosophy of Averroes, became Christendom's leading expert on Arab doctrines.⁵¹

In discussing the accomplishments of some of the medieval Arab scientists, artists, educators, philosophers, poets and musicians, and their gifts to western civilization, we should remember that their own thought was in turn, molded and shaped by many ancient cultures -- by Canaanite and other Near Eastern groups, by Egyptian, Greek, Roman

cultures; and also by Chinese, Indian, and into the first centuries A.D., by some concepts of early Byzantium. Arab cultures, from the ancient to the present have given us three great monotheistic religions: Judaism, Christianity and Islam. In government and law, we refer to Hammurabi, the Babylonian, and Ulpian and Papinian, the Phoenicians. Nearly six hundred pieces of Papinian's writings were incorporated into Justinian's *Digest of Law* of the sixth century, A.D. The first four women to serve in the Roman Senate were Phoenicians (Lebanese) and all took the name of "Julia" to honor Caesar.

Probably the single greatest contribution of the Arabs to the Western world was the phonetic alphabet which determines the course of our daily communication. In all the exchanges of our daily lives, then, in our homes, offices and universities; in religion, philosophy, science and the arts; we are indebted to Arab creativity, insight and scientific perseverance.



Averroes (1126-1196) ink drawing by Raphael

PART IV

THE ARAB WORLD AND THE WEST IN CONFLICT

THE CRUSADES

Cities and Thrones and Powers
Stand in Time's eye,
Almost as long as flowers,
Which daily die;
Just, as new buds put forth
To glad new men,
Out of the spent and unconsidered Earth
The Cities rise again.

Rudyard Kipling

Chapter 8

THE CRUSADES: THEIR EFFECT ON ARAB HISTORY

With the emergence, in 634, of the Arabs from their peninsula, and the building of an Arab Empire that extended across Asia to Africa and China, Europe was cut off from overseas trade and relapsed into a feudal and agricultural society. From the seventh to the twelfth centuries, Europe lived in fear of Arab imperialism and the imposition of Islam upon Christendom.

Since the Muslim conquests were in the name of religion, it was natural that Europe would react eventually, also in the name of religion. The Crusades were not an isolated event in history but an extension of the battles between Muslims and Christians which had been fought sporadically over four centuries.

Islam, while battling the Christian nations of the west, had other enemies more dangerous to face. These were the Turkish and Mongol hordes coming from the Central Plain of Asia. The wars with them would prove more disastrous than those between Islam and Christianity.

Although Islam and Christianity, both monotheistic, were infinitely closer to each other's philosophies than either was to the Pagan invaders, it was toward Islam that Europe turned its hostilities in the age of the Renaissance following the Crusades. The memories of the long wars between them burned vividly even into the twentieth century.

During this time, the centuries of Muslim culture and contributions were neglected by Western historians.

Hence, the accumulation of legend and half truths was handed down from father to son, school to school, history to history. The swords of war struck in many directions. Christian slaughtered Muslim, Muslim slaughtered Christian, and pagan slaughtered both. The human urge was to conquer.

When the Ghuzz, a primitive tribe of horse nomads from Central Asia burst into northern Persia, massacring and looting as they went, Muslim solidarity was abandoned. Islam saw its decline and downfall in hoof prints on the sands of the Arabian desert, and heard its defeat in the war cry of the horseman racing full gallop toward his target.

In 1035, Tughril Beg, the Seljuqid, at the head of these tribesmen, occupied Baghdad, and the prowess of these Seljuq Turks frightened both the Muslim Caliphs and the Byzantine kings, whose empire was also threatened with collapse.

In 1071, the same year in which the Seljuqs conquered the Byzantine Armies at Malazkirt, they also conquered Syria and Palestine, leaving only Egypt to the Muslim Fatimids, since North Africa had already established its own independent rule.

When the Byzantine Emperor Alexius appealed to the West for help, Pope Urban II appealed to Western Christendom to launch a holy war in the name of the Cross. The year was 1095. Phillip Hitti, the Arab historian has described Urban's appeal as "probably the most effective speech in history."

Alexius hoped for the recovery of Asia Minor, and a defensive front to cut the Seljuqs off from the rest of Europe. This simple strategy muddled the minds of

religiously fervent Western Crusaders who were inspired to liberate Jerusalem, and bring the Sepulchre of Christ under Christian protection. Setting out from different countries of Europe, they reached Constantinople in 1096, and from there moved during the next two years toward Palestine, leaving over a hundred thousand Muslims dead behind them. The Crusades continued from 1098 with the capture of Jerusalem and ended in 1270 with the treaty between Louis IX (Saint Louis) and the King of Tunis.

However, the Crusaders came and went constantly throughout the two centuries, to "Outremer" (the western kingdoms in the Holy Land) until 1291. Subsequent Crusades failed enroute, including the tragic Children's Crusade which left its dead frozen in the snows of the Pyrenees.

As the Seljuqs invaded the Arab World, they embraced Islam, and a new component was added to the heterogenous mix of the Middle East; the Turk and Mongol invaders who came to conquer, were themselves conquered by the existing culture, and, in most instances, they became part of it.

Nur-el-Din and Salah-el-Din (Saladin), his nephew, who were descended from the Mamlook Kurds of Turkestan, became engulfed in the glory of Muslim military might against the Christian kingdoms which had invaded the Holy Land. Theirs were among the few names given heroic mention in Western histories of the Crusades.

More than two hundred years of western occupation in the eastern world also left its mark, genetically and sociologically, upon the Arabs (Jewish, Christian and Muslim), and the Seljuqs (Muslim and Pagan) in the Middle East. In Jordan today, near the little muddy, brown, and

shallow River Jordan, in which the blood of centuries flows, there are small pockets of Crusader descendants in whom the blood of East and West mingle. In Kerak stand the ruins of the castle of the Lord of Kerak, Reynaud de Chatillon, and in the village are hundreds of Muslim and Christian Arab children whose blue, green and hazel eyes; red, blond, brown and black hair; pink and white, freckled or clear complexions testify to their Frankish, Scot, Celt and Italian, British and Austrian ancestry.

Western history gives us the Crusades as a glorious episode in Christendom's struggle against the "heathens" to liberate Jerusalem and the Holy Shrines. The Crusades were seldom portrayed as a struggle for military or geographical power. We do not get a glimpse of the struggles within struggles, the parties within parties, the battles within battles which made up the wars of two hundred years, and which created the distortions that have come down into our philosophies and attitudes to this day.

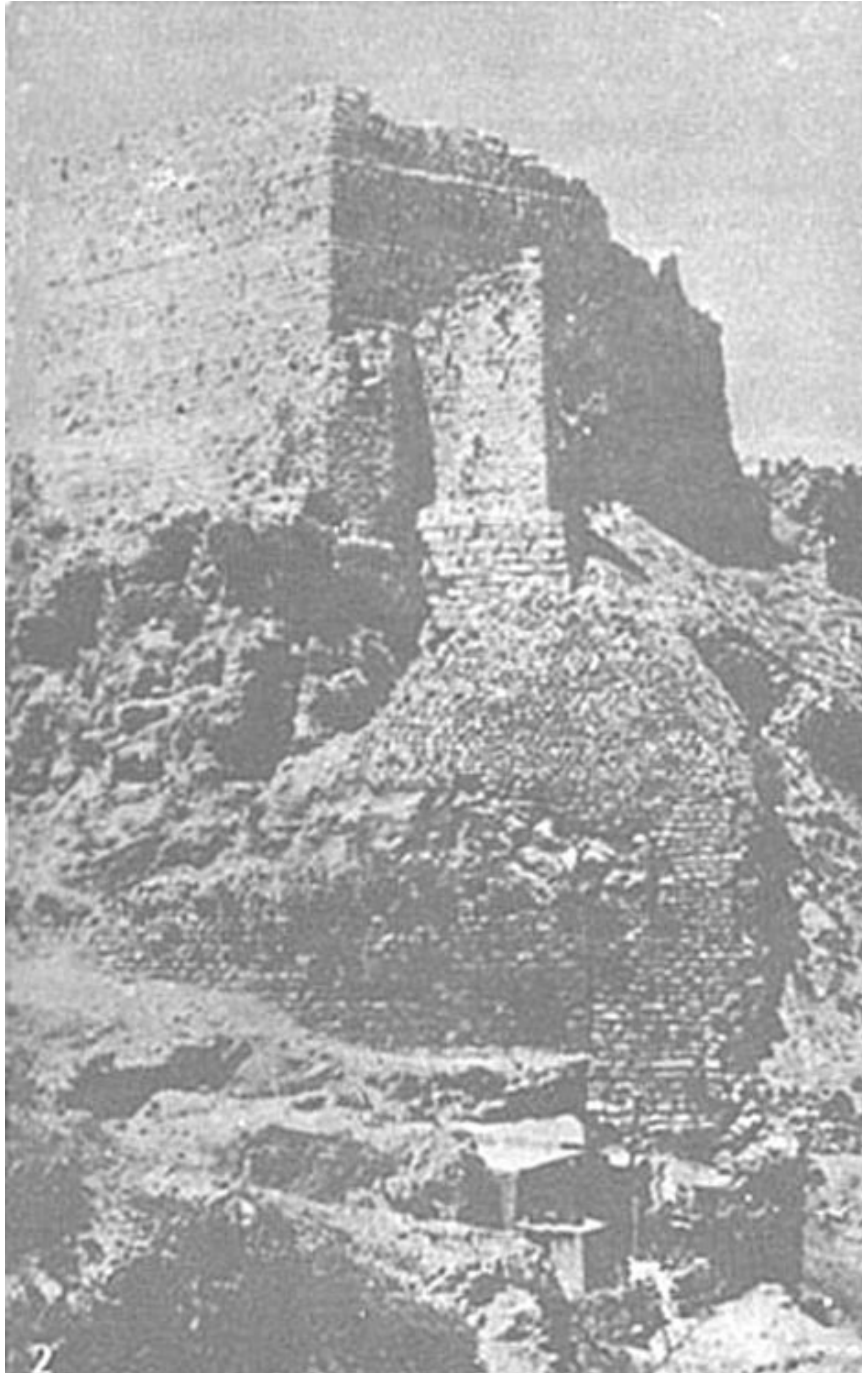
To the West, all the peoples of Syria, Iraq, Egypt and Palestine were Saracens, when in reality these countries were inhabited by races of varied origin. The Arabs were Semites, the Turks resembled the Mongols, the Egyptians were partly African, and the Kurds are believed to be of Aryan origin. To the Muslims, every man from the West was a Frank, be he French, English, German or Italian. In truth, even the political loyalties were divided -- Christian aligning himself with Muslim against another Christian King or general, Muslim aligning himself with Christian against another Muslim caliph or general, kingdoms and countries, religions and people at one time in one camp, at one time in another. French fought against English, Venetian against Genoese,

Byzantine against Latin, German against Italian, Moor against Mamlook, Turk against Kurd. Jerusalem was coveted by all.

The stratifications and complexities confound historians to this day. While the Crusades brought back to Europe the finest in Eastern Christian and Muslim culture, they also took back prejudices and biases created by the wars and their own personal losses. The "infidel" worshiped in a different manner, ate strange foods, did not bathe, killed his women and children so that they would not fall into the hands of the Christians. The Arabs of the Holy Land also, having suffered losses and having been subjected to the onrush of Frankish invasions, developed their own set of prejudices. The Frank "barbarian" worshiped in a different manner, ate strange foods, did not bathe, and killed his women and children so that they would not fall into the hands of the "Saracens." As in all human experiences, there was goodness and compassion on both sides; malice and bigotry; chivalry of the noblest order, and horrifying savagery.

At the same time, how human they were, and how vulnerable, these dim figures that shadow so tragic a period in the crossroads of history. When Salah-el-Din marched on Kerak, to Reynaud's Castle, wedding festivities were being celebrated at the marriage of Humphrey IV of Toron, with Isabelle, daughter of the King of Jerusalem. The mother of Humphrey, sent bread, meat, and wedding delicacies to Salah-el-Din's encampment, inviting him to join the feast in memory of old times. Salah-el-Din in turn enquired in which tower the bridal chamber was situated, and sent a crier

throughout his army forbidding anyone to shoot against that particular tower.



The Castle of Reynaud De Chatignon "Friend and foe" of Salah-el-Din

Chapter 9

CONQUEST FROM THE EAST

Temujin – Genghis Khan (1162–1227)

As the "Franks" lost ground in the Middle East, a whirlwind came off the steppes of Central Asia to invade the Empire of China. This was Temujin, the Genghis Khan, who, after taking his lavish booty out of China, swept into Bukhara and Samarkand, his Mongol hordes paralyzing all opposition by their cruelty.

"These Tatars," wrote Ibn-al-Ahtir, the Persian historian at the time, "have done things utterly unparalleled in ancient or modern times. Coming from China, they penetrated in less than a year in Iraq and Armenia. May God send a defender to the Muslims, for never since the Prophet have they suffered such disasters." Added this historian, "In the Muslim countries devastated by Genghis Khan, not one in a thousand of the inhabitants survived ... If from now until the Day of Resurrection, nothing hindered the natural increase of the population, it could never reach one-tenth of its density before the Mongol conquest." Thus yet another invasion added its component into the Eastern melting pot.

The Mongol invasion set into motion the destruction of any remaining Muslim solidarity. Mamlooks, Seljuqs, Circassians, Kurds, Turks, Mongols, Turkmans, Persians, Kerts, Berbers and Moors, established petty dynasties, each to last a few years, fall, regain favor, and disappear again before a new conqueror.

Timur – Tamerlane (1336–1405)

Into the confusion and disorder, weakness and instability of the divided little countries of the East came Timur, who was to be known as Tamerlane. Even though the winds of change were blowing in the East, the intervention of Tamerlane, of Turkic origin, did not help to build a new order but only added another burden to an age of transition. He overran the East, invaded Persia and Iraq, raided India, thrust into the Volga country and left havoc, death, and destruction wherever he went. He sacked Aleppo in Syria and the burning of Damascus is described as "butchery" by a twelve-year old Damascene, Ahmad ibn Arabsha, whose account of these horrors is related in his work, *Timur, the Great Prince*.

The Ottoman Empire (1299-1919)

During this time of rivalries, pillage, assassinations, power struggles and counter plays, a new Muslim Empire was appearing in Asia Minor. This Empire, to rule the East for six hundred years, had its beginnings in the remnants of a small tribe of Turkmans which had fled from Genghis Khan. They were settled by the Seljuq Sultan on the borders of Byzantine territory in the little town of Sugut near the Sea of Marmora. Their leader, Ertoghrul accepted the land in return for military service. While Ertoghrul remained pagan, his son, Othman, who succeeded him, was converted to Islam, and his descendants were to restore Islam to a conquering empire.

Othman's neighbors were Christian, and with the vigor of the new convert, Othman set out to make them Muslims. Slowly Othman extended his patrimony about seventy miles to the north and south, coming to the shores of the

Bosphorus, and approaching Constantinople. While Othman himself was no great conqueror, he bequeathed his name to one of the world's great empires, the Othmanli, a name which was corrupted in Europe to "Ottoman."

Othman's son, Orkhan, moved in the same slow fashion as his father, getting more converts from Christian Byzantium by economic encouragement than by conquest.

To be in the Othmanli army one had to be Muslim. The warrior class had the greatest benefits; therefore, many Greeks, discouraged and disgusted with their own governments joined Islam and the Othmanlis. The fact, too, that Byzantium was in decadence contributed to the rise of the Othmanlis. By infiltration and diplomacy, Orkhan increased his territory, planting Muslim colonies, building forts, and winning people over by offering better conditions.

A combination of more aggressive later rulers, religious troubles between Rome and the Orthodox Church, and political jealousies and rivalries between Christian states, allowed the Othmanlis to establish a firm foothold in Europe. During the reign of Murad, son of Orkhan, large companies of Orthodox Christians fought in Othmanli armies, and Murad established the Janissaries, the world famous crack troops of the Ottoman army, made up of Christian boys who were converted willingly or unwillingly to Islam.

Subsequent Othmanli rulers continued to annex territory by warring or peaceful means, and political machinations continued, either between Othmanli relatives or Christian ruling houses, one set pitting another against a third. At last, in 1451, Muhammed II began work to build a

fort on the Bosphorus opposite one previously built on the Asian shore.

The two Othmanii castles could then, by their artillery, close the Bosphorus to the fleets of Venice, Genoa and Byzantium. The intention was, clearly, to blockade Constantinople which the sultan was determined to take.

Constantine XI, the heroic last Byzantine Emperor, sent ambassadors to the West pleading, unsuccessfully, for assistance against the Ottomans. While the Byzantine forces were some seven thousand strong, these included monks and volunteers with no military training. Many were armed only with swords, and the Byzantine army had only a few iron cannon to face the large Othmanli artillery. A force of one hundred fifty thousand Othmanli, over eighty thousand of them professional soldiers including the Janisseries (by that time the finest troops in the world) lay siege to Constantinople on April 11, 1451.

The defense of the city was heroic. On May 28, Constantine ordered religious processions, holy icons were carried through the streets, and the Emperor, with his ministers and army commanders, received the Holy Eucharist, the last Christian service held in the Cathedral of Santa Sophia. The City then prepared to die. The next day it was all over. The Emperor was dead. Muhammed II, thereafter known as The Conqueror, rode into the city, proceeded to Santa Sophia, mounted to the sanctuary, pulled down the altar and trampled it.

By the sixteenth century, the Ottomans had absorbed the major part of Hungary, made Transylvania a tributary principality, and pushed deep into eastern Europe, and south into Persia and Arabia. They defeated the Mamlooks

of Egypt and took Cairo in 1517. Algiers was conquered in 1518.

Mediterranean shipping was threatened by corsairs such as the colorful Greek-born Khair ed Din, known as Barbarosa, who sailed under Turkish auspices. One by one, Syria, Palestine, Egypt, Iraq, Arabia and Yemen came under Ottoman rule.

As the Ottomans thrust north and west, much of Greece fell under Ottoman power. The Ottomans then formed a friendship with France and directed their attacks toward Austria and Spain. The Ottoman State was founded on two basic institutions -- the army and religion. Administration of the territories was dependent upon local "pashas" and "hospodars" who usually purchased their posts at exorbitant prices and resorted to corruption and bribery to improve upon their original investment.

Their extortions were directed primarily toward the Christians. In the Balkans, the Rayas were reduced to abject poverty, and in the Middle East, particularly in the Lebanon, where the majority of the population was Christian, the people suffered not only from extortion, but from suppression of religion, education and political rights.

Although there were periods of religious tolerance, depending upon the inclination of the reigning sultan, there were also massacres, not only of Christians, but also of Muslim Arabs who disagreed with the existing administration.

In Egypt, in the Levant, and in the Arabian desert lands, where once the glorious Empire of the Arabs was a light to the world, an age of darkness fell. Here began the "Long Sleep of the Arabs." True, the poets rhymed their

plaintive songs which became part of Ottoman literature, and there were a few intellectuals whose candles glowed against then surrounding dark. There were artists and artisans whose work became a part of Ottoman art. There were priests and teachers who handed down, generation to generation, the word of a Christian God, and stories of ancient glory. There were some Muslim Arabs who preached resistance. But these were not four hundred years of enlightenment for a whole people, nor were they years of liberty and self-determination for independent nations. They were, rather, years of suppression, of occupation, of corrupt governments and corrupt leaders.

Suppression and poverty did not always deter, but often inspired the brave to resist. In the mountains, in desert wadis, in the small villages, and in the cities, there were determined individuals in every century who spoke out to their people, who fought back, and who died for their liberty. As the Ottoman Empire began to crumble, and Turkey became known as "the sick man of Europe" the Arab's desire to throw off their yoke became an insatiable drive. Men met in secret to plan uprisings. They were sometimes betrayed, but they met again.

The Massacres of Christians by the Druze in 1841 and again in 1860 fanned the flames of hatred that burned not only against the Druze, but also against the Turks who were thought to have incited the attacks. The religious conflicts between some Muslims and Christians that resulted from these merciless attacks prevail to this day. "Sinth el Sitheen" ("the year of '60") was a phrase that struck terror into the hearts of even the children of Arab immigrants to America.

The "new nationalism" of the nineteenth century was perhaps a combination of religious bias and the political hatred of Turkish domination. Those Christians who fought the Ottoman did so, first, because he was the political oppressor, and only incidentally because he represented the religion of the majority, Islam.

The Muslim Arabs who fought him had no such dual motives. Their battle was for national freedom, and their struggle was not as Muslim against Muslim, but as Arab against Turk.

During the middle 1800's, a kind of guerrilla warfare went on in the streets of Damascus and Beirut, Jerusalem and Baghdad. It was a strike and run warfare, conducted by the young bloods of both religions against the administering authority in the person of the tax collector or the street soldier. Many a young Damascene or Beiruti ancestor of Arab Americans was smuggled out of the country by night to save him from the police. Prison, execution, beatings and torture at the whim of the authorities awaited the guerrillas, and a man could disappear forever for smacking a club against a Turkish head, or holding up the tax collector.

Resistance was especially strong in the Lebanese mountains. Bands of rebels fought the Turks from strongholds on rocky crags or in the mountain caves. At times, they struck the enemy by night, returning to the village to tend their little vineyards by day.

One of the greatest heroes of this hapless resistance against a superior force was Yusef bey Karam of Ehden. Folk history remembers his manhood, patriotism and bravery in stories and poems and ballads, and one of the first

acts of the Arab immigrant community in Springfield, Massachusetts was to establish a Society bearing his name.

In the waning years of the Ottoman Empire, the Sultan ruthlessly persecuted the liberals and governed with a network of spies.

The Arabs were not the only people subject to massacre. The name of Sultan Abdul Hamid is written in blood and horror in Armenian history. Before the beginning of World War I there were two million, five hundred thousand Armenians in Turkey, Armenia and Iraq. The massacre unleashed by Abdul Hamid was a systematic genocide against the Armenians, and it is estimated that more than a million died at the hands of the Turks. Thousands of others fled, losing land and possessions, to nearby countries for refuge. They went in terror into Syria, the Lebanon and Palestine, found new homes and new friends, and established roots in Jerusalem, Beirut, Damascus, Amman and other towns of the Middle East.

In the twentieth century, Britain encouraged the already nationalizing Wahabies of Arabia to lead a successful revolt against Turkey. This campaign, in which a young British army officer emerged as the heroic "Lawrence of Arabia" finally released the Arab world from the four hundred years of Turkish hegemony.

The Betrayals

The Arabs were now faced with other problems to overcome. They had been promised self-determination and independent governments in return for bringing about the downfall of the Turks during World War I. Instead, through such secret treaties as Sykes-Picot, and in spite of the

findings of President Wilson's Crane Commission, the world gave them new "protectors." Thus they were forced to wait additional decades until they could wrest from the Big Powers their own land, their own freedom, their own right to govern themselves.

In the Sykes-Picot treaty, Britain and France secretly divided up some of the Arab territory into mandates, placing the Arabs of Palestine under English "protection," and the Arabs of Syria and the Lebanon under French. In other treaties, the Arabs of Libya became wards of Italy, while Algeria, a conquest of France from 1830, continued to struggle against a country which refused to consider Algeria even a colony, but insisted that she was part of mainland France. Egypt would not be free of the British presence until 1954, two years after a bloodless revolution led by Ghamal Abdel Nasser against the Mamluk monarchy. Altogether, it was not until after World War II and the formation of the United Nations that most of the Arab countries could finally govern themselves. The one exception is the Palestinian nation whose problem continues to await a solution.



Physician preparing medicine.
From a manuscript of the Materia Medica, 1222-1223 A.D.

PART V

THE IMMIGRATION

THE NEW COLOSSUS

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land,
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon hand
Glows world wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free.
The wretched refuse of your teeming shore.
Send these, the homeless, tempest tossed to me.
I lift my lamp beside the golden door!"

Emma Lazarus - 1883

Chapter 10

EARLY VISITORS

History is not a chronological series of dates. It is, rather, a set of human experiences, some paralleling the general history of an era, others providing a counterpoint.

The Arabs, like all peoples, moved in and out of the accepted and routine patterns, becoming a part of their own history as well as part of the history of Europe and America. Coming out of an Arab dominated Spain, the navigators, geographers, and sailors upon whom Columbus depended to chart his course and man his ships, may have included Arabs who sailed to the new lands with the "Great Admiral of the Ocean Sea"⁵² Some conjecture that the Pinzon brothers who piloted the *Nina* and the *Pinta* had Arabic heritage. It is recorded fact that Columbus, thinking he would meet the Grand Khan in his search for a new route to India, took along as his interpreter an Arab Jew who had converted to Christianity, Luis de Torres.

Arab navigators joined the Western adventurers in their discoveries and explorations. In addition to the Arab pilot who accompanied Vasco da Gama as he rounded Africa, Balboa gazed at the blue Pacific with an Arab Moor at his side. In 1528, a Moor, Estavan, arrived in what is now Florida and spent eleven years in the New World. In 1539, he served as a scout for Coronado in the Southwest, being among the first to enter the present states of New Mexico and Arizona. He lived adventurously until his death in that year at the hands of Zuni Indians.

Early in the seventeenth century, Mohammed Ibn Ghanem al Navalishi came to America as an artilleryman and later served in Spain as Librarian for the Academy of the Artillery. He went to Tunisia in 1613 to become head of the artillery school in La Goulette.

In 1668, an adventuring Chaldean priest, Father Elias, or Ilyas El Mousili, from Mosul in northern Iraq, began a fifteen-year sojourn in the American Southwest among the Spanish settlements and missions, documenting the life and activities of the people of his time. He travelled north into the interior, was welcomed warmly, and received invitations to remain among the settlements. When he returned to his home in the Near East, his stories inspired dreams of the new world among his listeners.

Ten years before the visit of Father Elias, the English colony of Newport, Rhode Island, unique in its expression of religious freedom had already attracted Sephardic (Arab) Jews from Spain. A century later, rabbis from Jerusalem settled there. Among them was Hayim Isaac Karigal, who became a close friend of Ezra Stiles, later president of Yale.

Among the earliest of those who contributed to the building of America were Arabic speaking slaves, arriving in chains in 1733. These people were Muslims, identified by their refusal to eat pork, and by their language, which was interspersed with the names of Allah and Mohammed. While some were eventually freed and allowed to return to their homes, others spent their lifetimes on the plantations of Georgia and the Carolinas. One of the best known among these African slaves was Job Ben Solomon who was freed, spent some time in England among royalty and Arabic scholars, and then returned to Africa. There were other

Muslim slaves in America. Prince Omar Ibn Said, a slave who died in 1859 at the age of eighty-nine, left a valuable diary of his philosophies and experiences. Paul Lahman Kibby spent forty years on a plantation, communicating to his American friends a philosophy of human relations that would banish ignorance and intolerance. Others lived and died in slavery, clinging to their traditions and religion, and adding their experience and heritage to the making of the new country.

The American Revolution was aided by supplies coming from Algeria, and along with the French, Hungarians, Prussians and Poles who were inspired by the ideals of the Revolution to volunteer their services, was a North African, Yusef Ben Ali, who, accompanied by a friend, joined the Americans. They served with General Thomas Sumter, who like Francis Marion and Andrew Pickens, had formed a guerilla band to fight an unorthodox kind of warfare in the forests and swamps of the South against Cornwallis. Coming from North Africa where this type of warfare was common, Yusef Ben Ali acquitted himself well. Indeed, in later years it was General Sumter's support that won him the right to serve on a jury although he was "dark of skin."

The American Revolution stirred a strong sense of admiration in the countries of the Middle East and North Africa, and in 1783, while other nations were still disputing America's right to exist as a sovereign state, Morocco recognized the New Republic, the first nation in the world to do so. Later, as difficulties over trade arose between the United States and North Africa resulting in the Tripolitan War, Tunisia sent an Ambassador to the United States to try

to reach agreements. He lived here a year, then returned to North Africa with a compromise that failed.

After the Barbary Wars, small numbers of Arabs from Arabia, Turkey, Egypt, Algeria and Morocco again began to come into the United States.

To the Emperor of Morocco
Great and magnanimous Friend,

Since the date of the letter which the late Congress by their President, addressed to your Imperial Majesty, the United States of America, have thought proper to change the government, and to institute a new one, agreeable to the constitution, of which I have the honor of knowing nothing a happy. The time auspiciously employed in this solemn task, and the arrangements occasioned by so great, though peaceful a Revolution, will apologize, and account for your Majesty's not having received these regular advice, and marks of attention from the United States, which the friendship and magnanimity of your conduct towards them, afforded me to expect.

The United States, having unanimously appointed me as the supreme executive authority in this nation, your Majesty's letter of the 7th of August 1788, which by reason of the dissolution of the late government, remained unexecuted, has been delivered to me. I have also received the letter which your Imperial Majesty has been so kind as to write, in favor of the United States, to the Parliament of Tunis and Tripoli, and I present to you the sincere acknowledgments and thanks of the United States, for this important mark of your friendship.

We greatly regret that the hostile disposition of those regions towards this nation, who have never enjoyed them, is not the removal of them in our power to comply with. Within our territories there are no mines either of gold or silver, and the young nation, just recovering from the hardships and depredations of a long war, have not as yet had time to acquire riches by agriculture and commerce. But we are not so backward, and our people industrious, and we have reason to flatter ourselves

that we shall gradually become useful to our friends.

The encouragement which your Majesty has been pleased, generously, to give to our commerce will guarantee the punctuality with which you have caused the Treaty with us to be observed, and the just and generous measures taken in the case of Captain Porter, make a deep impression on the United States, and confirm their respect for, and attachment to your Imperial Majesty.

It gives me pleasure to have this opportunity of assuring your Majesty that, while I remain at the head of this nation, I shall not cease to promote every measure that may conduce to the friendship and harmony which so happily subsist between your Empire and them, and shall still myself happy in every occasion of conveying your Majesty of the high favor, which is common with the whole nation, I entertain of the magnanimity, wisdom and benevolence of your Majesty.

In the course of the approaching winter, the national legislature (which is called by the former name of Congress) will assemble, and I shall take care that nothing be omitted that may contribute to cause the correspondence between us to be maintained, and conducted in a manner agreeable to your Majesty, and satisfactory to all the parties concerned in it.

With the kindest wishes for your Imperial Majesty, my great and magnanimous Friend, with his constant guidance and protection, written at the City of New York, the first day of December 1789.
To our great and magnanimous Friend, the Emperor of Morocco.

George Washington

This is a facsimile of a letter in George Washington's own handwriting. It is addressed to the ninth ruler of the Moroccan Alaouite Dynasty. The treaty mentioned is The Treaty of Peace and Friendship signed in 1787 which is considered to be the longest unbroken treaty relationship in United States history.

One of the most dramatic of visits was that of the special envoy of the Sultan Sayyid Said of Muscat and Zanzibar in 1840. Arriving on April 30th, after an eighty-

seven day voyage, the *Al-Sultana* docked at New York, her crew of fifty-six Arab sailors causing a flurry of excitement among the three hundred thousand residents of that thriving metropolis.

The emissary, Ahmed Bin Na'Aman, was an Arab born in Basra, who had early developed a keen interest in the import-export trade. He had established an association with merchant ships from Salem, Massachusetts, and became known as "The Friend of the Salem Merchants." A portrait of Bin Na'Aman, elegant in gold brocaded coat and silk turban, painted by Edward Mooney in 1840, hangs in the Peabody Museum of Salem, while another was displayed in the offices of the Art Commission of New York City.

The Al-Sultana carried ivory, Persian rugs, spices, coffee and dates, as well as lavish gifts for President Martin Van Buren. The visit of Bin Na'Aman and the Al-Sultana lasted nearly four months, in which time the "Friend of the Salem Merchants,"⁵³ and his officers were entertained by state and city dignitaries. They received resolutions passed by official bodies, were given tours of New York City, and saw sections which would, a few decades later, become colonies of Arabic speaking immigrants. Among Bin Na'Aman's hosts was Commodore Cornelius Vanderbilt in whose home he met Governor William Seward and Vice President Richard Johnson. The visit of Ahmed Bin Na'Aman to America was a happy one, and when he prepared to leave, the United States completely repaired the Al-Sultana, and presented Bin Na'Aman with gifts for his Sultan and himself.

Not all trips to America ended on such a happy note, however, and we find, among the early arrivals, experiences of disappointment, heartache and tragedy.



Prince Nasereddine settled in the Catskills, but ran afoul of a Mohawk brave.



Ahmad Bon Na'Aman, emissary from Muscat to the United States and "Friend of Salem Merchants, as painted by Edward Mooney in 1840.

In 1849, a Melchite Bishop, Father Flavianus Kfoury, the Superior General of St. John's Monastery in Khonchara, Lebanon, arrived in New York with a heart full of hope, and a companion, a Mr. Shedudy, who would serve as an interpreter to convey the good bishop's appeal to the generous people of America. The civil insurrections of that

decade between the Druze and the Christians had brought about the destruction of St. John's Monastery, and Bishop Kfoury was looking for contributions to rebuild it.

Finding a good friend in the Bishop of New York, John Hughes, who armed him with two letters of introduction, and recommendations to the Irish Catholic parishes in the United States, the Lebanese Bishop set out on a two-year tour of the United States and Canada.

The Irish, themselves refugees in America because of failing potato crops in Ireland, met him with sympathy and helped him with what little money their parishes could spare. Ironically, the priest's visit coincided with the growing nativist movement in America and, while Flavianus returned with some help for his church, he experienced moments of prejudice and animosity on his travels as well.

Strongly influenced by American tourists and Protestant missionaries, Antonio Bishall any, a young man from Selema in the Lebanon, served as a guide and cook on camping trips from Beirut to America and made lasting friendships with some of the American travellers. One in particular was the Reverend Charles Whitehead who later became his biographer.

In 1854, Antonio set out from Beirut to find his American friend. Antonio, dressed in a tassled fez and handsome Eastern clothing, and armed with addresses and an Arabic-English dictionary, walked the streets of New York, drinking in the sights and sounds. He had found at last the answer to his two-year dream to set foot upon the soil of America. He wanted neither fame nor a fortune, but only to study and to return to his people in order to teach them. Antonio's desire to become a scholar and teacher was

not fulfilled, unfortunately, but he did acquire the love of American friends. It was they who held his hand as he died from tuberculosis, two years after the date of his arrival in America.

The history of the American frontier is colored by an episode having Arab overtones. Following the Mexican wars and the acquisition of vast desert areas in the Southwest, Senator Jefferson Davis sought to discover a means of transportation that might prove superior to the wagon trains pulled by horses, mules and burros, who suffered a prodigious thirst crossing the long stretches of sand and salt. The mechanization of American transportation had not yet provided sufficient routes into the "Great American Desert," and the conquest of the natural frontier still depended on the brawn, the cunning and the sheer primeval endurance of man and beast. What beast, then, might aid the American pioneer in building his future in the southwest? Why the Arabian camel, of course, said Mr. Davis, and other enterprising pioneers and politicians. That beast of all the beasts on earth could withstand days, even weeks, without food and water, and still plod, complaining and grudging to his destination. Two observers were sent to the Middle East to do one of the American government's earliest feasibility studies. They concluded that camels could indeed be used to travel American deserts, and on May 14, 1856, the ship, Supply, arrived in Indianola, Texas, with its cargo of thirty-three hand-picked camels, and two Turks and three Arabs to handle them. The following year, forty-four more camels arrived, and it was not until the 1870's, when the intercontinental railway linked the East to the Far West, that the work of the camel transportation corps was finished.

With the Near Easterners who accompanied the camel fleet to the south-west of America was a native of the Lebanon Mountains, Philip Tedro, who was also known as Hadji Ali. When some of the others returned home after their term of service, Hadji Ali and his brother remained in America to spend the rest of their lives in the booming West.

Hadji not only cared for the camels, but, becoming infected with gold fever, also prospected in the territories, tracking down the elusive gold where rumor and chance would take him. During those roaring, brawling, adventuresome years of the late nineteenth century, Hadji, who was affectionately known as "Hi Jolly," served in the Arizona territory as a scout for the United States government.

He lived forty-six years in America's southwest, comfortable with the new desert and the old familiar camels. He died in the desert in December of 1902, his arms flung around a dead camel. A camel tops the pyramid memorial marking his last resting place. He is eulogized as a faithful aide to the United States Government. By the time Hadji's brother died five years later, in 1907, the heaviest of the waves of immigration were bringing thousands of his landmen to America's streets of gold.

Chapter 11

THE GREAT WAVE

Nineteenth century missionaries, many of them American Presbyterians, sowed the seeds of new educational systems, and sowed the seeds of adventure among the Syrian Lebanese. They yearned to go to America. By the end of the American Civil War, new incentives were creating a restlessness in the peoples of Europe and Asia to seek out new horizons of promise. The Arabs emigrated out of the old society to new challenges in South Africa, South America, and Australia. For many, these continents were stopping off places until the shores of the great America could be reached. The impetus often came from the women who yearned to better their childrens' life.

When news of the Homestead Act of 1862 reached Syria, some farmers from Becherre, in the Lebanon Mountains, found their way to America to accept the offer of a piece of America's big land. Between 1864 and 1870, the Land Grant Register of Receipts contained names like Nasser, Bader, and Farris, common names among the Syrians and Lebanese.

Most of the new immigrants landed in New York, though New Orleans welcomed many, and by 1875, Syrians had opened hotels to accommodate other Syrians on their way south and west. From New York, many travelled west to Pennsylvania, to Ohio, to Michigan, Illinois, and Indiana. They peddled "Holy Land" goods, and hundreds of sundry items for the housewives-- safety pins, matches, needles, thread, cloth, art goods, and embroideries. They went on across the plains -- to wheat country and corn country, into

California and New Mexico, where the citrus and grape were so much like the groves and vineyards of home. They travelled south to the cotton mills, and east to New England - - to Springfield, Worcester and Lawrence in Massachusetts. Pawtucket and Fall River in Rhode Island, became centers for Arab immigrants.

Their social patterns slowly changed and the father of the family was no longer the only breadwinner. The mother was no longer simply the mistress of the house. She joined her husband at the looms and sorting tables of the New England textile mills, her earnings adding to the little hoard of money which would be sent back to the old country to bring the children, the old parents, the aunts, uncles and cousins to the new land.

While the unskilled and poorly educated turned to labor, the intellectuals established newspapers and printing presses in New York City. Washington Street became a cultural center for the editors, writers, speakers and philosophers of the new Arabic communities. Kowkab America, (The Constellation of America), published by the famous Arbeely family from Damascus around 1890, was the first Arabic newspaper in the new world. Soon to follow were Al Ayam (The Days) founded by Joseph Malouf; Al-Hoda (The Guidance) published by the brothers, Nahum and Salloum Mokarzel; Najeeb Diab's Murrayat el Gharb, (Mirror of the West); Al Islah, (The Reform) founded by Shibli N. Damus; and As-Sameer (The Entertainer) which was published by Elia D. Madey.

It was not only the people from the villages and farms of the mountains of Syria, or from the busy cities of Beirut and Damascus who found their way to the land of liberty.

Between 1877 and 1879, a group of Algerians fled from French Guiana and finally, after months of misadventure and hardship in the high seas, managed to make their way to free America.

Another drama of determination was enacted by a group of young Syrian men who had been refused permission to disembark and were forced to return to their ship. They did not sail back to Syria, however, but jumped ship in Nova Scotia and walked back to New York City, entering America by land rather than by sea. It was March of 1888, and they had to battle a great blizzard before finally making their way to Washington Street and the shouted welcomes of their landmen.

The immigrant experience was often a painful and bitter one. Sailing the high seas from Europe and Asia, their hearts filled with high hopes for the better life, they suffered unbelievable crowding in the steerage of old ships, illness, frustrations in communication, countless hardships, with patience and forbearance. Often, upon reaching the long promised shore, new humiliations still lay ahead for them. Let us read from Harper's, 1884: "These immigrants are a motley crowd. New York contains representatives of forty-four nationalities. Those Armenians in red fez and oriental costume will swell the number to forty-five!"

At the time of these immigrations, Asia Minor as well as the Arab world were under domination by the Ottoman Empire, and there was often confusion about nationality. A Syrian living in Armenia might be mistaken for Armenian; an Armenian living in Syria might be thought to be Syrian; and both would be Turkish subjects, carrying a Turkish passport. Armenians, Syrians, Egyptians, Lebanese and

Greeks were often included by customs and immigration authorities under the one classification of "Turk."

On January 1, 1892, seven hundred passengers from the City of Paris and the Victoria went through the turnstiles of Ellis Island, the first to enter America from this new Gateway, forerunners of the more than sixteen million who would go through its examining rooms and line up at the windows of its money exchange for more than forty years. Here at this first but not final stop on the road to America doctors would make the decision, whether this man, this woman, this child might enter the longed-for country.

Among the Syrians sometimes whole families would have to return to the ship because of trachoma among the children. Sometimes young boys would be forced to return to the last port of call, usually Marseilles, while their parents and siblings took the train to the mill towns of America. Here, the family would work, sacrificing every comfort, to send money to the child in France or Italy until his eyes were cured and he could book passage back to his family. Many a fourteen and fifteen year old Syrian youth spent a year, two or three years on the docks of Marseilles, eking out a miserable existence, yearning for the day of reunion, the day of promise, when his feet would touch the American shore.

The Syrian mother, hoarding every possible penny, would gather her courage, leave husband and children behind in Worcester or Boston or Lawrence, and return to France, to the lost child, able to bear no longer the pangs of separation from one wrenched away from the others. Here she would find lodgings, ration her meager little cache of money, and she and this exiled son would walk from doctor

to doctor, seeking the cure that would reunite them with the rest of the family.

The experiences at Ellis Island were painful for the Arab immigrant, who was even less understood or respected than his European counterpart. The color of his hair and skin and eyes made a difference in an America that was Nordic and Anglo Saxon in culture and philosophy. In an America that advocated white supremacy long after the Emancipation Proclamation, the olive, ruddy or sallow complexions, dark eyes and dark hair of most of the Arabs entering American cities were less acceptable than the fair skins, blue eyes and blond hair of the middle European peasants, or the freckled face and blue and green eyes, of the Irish immigrant whose English could be understood.

The barrier of language was difficult. Arabic? Who of these inspectors, physicians, nurses, or money changers understood Arabic? French? Perhaps the educated Arab knew French; the peasant did not. It was not always simple to match up the interpreters, since the Arab immigration was, except for the few hardy pioneers of the decades before, happening all at once. And who of the physicians, money changers, and inspectors even knew French? The money exchange? Here gold coins must be exchanged for paper money. To a young mother with small children around her who had just travelled strange seas, arrived in a strange land, and was anxiously waiting to be reunited with her husband who would take her to a strange city, this was one more frightening experience on the eventful journey. Her father had told her at the port of Beirut, "Be careful of your money. Tie it in a handkerchief and hide it in your clothing. Do not let anyone take it from you." Usually the

young woman would pin it in a camisole or tie it in a belt around her petticoat. She would guard it well for this was to see her across a vast ocean, and bring her and her children to the husband and father who had come before to get a job and earn their passage. Now she had to be convinced by knowledgeable friends that she must exchange the Turkish gold pieces for American gold. But what of this which was not gold? How many a weeping mother rocked and moaned, her sobbing children clinging to her, in her hands a package of green paper, where she had held moments before a kerchief full of gold. Long years later how her grandchildren would laugh with her over the story of the green paper gold.

The language barrier often caused new lineages to be created with the stroke of a pen.

"What is your name? You, who are you. Your name? What are you called?"

"Milhem."

"Mil? Never mind, let's say William. What is your last name. Your family?"

"Makhoul."

"Mak...well never mind, McCall will do." And so Milhem Makhoul became William (Bill) McCall. Jamil Khalil, by the same process of expediency became James (Jimmy) Kelly, and, in the next generation. Bill McCall, Junior, would marry Marguerite (Mag) Kelly, daughter of James and Widad (changed to Betty or Margaret or Winnie), and the tracing of Arab Americans would become a little more difficult.

Family names were sometimes discarded altogether, and a man might get off the train from New York to greet his

landsmen with a name like Thomas George, which had been hooked together from his first name and his father's first name. It was just not worth the trouble for some recorders to list Tannous ibn Juryus Azaar, Thomas son of George Azaar. Thus the family names became lost, sometimes forever, and genealogies and family trees would take years to unscramble.

Throughout America today, family names like Abraham, Alexander, Hanna, George, Moses and Elias, among many others are really names adopted from the father's or grandfather's given name, the custom beginning either at Ellis Island directly, or through the efforts of assimilation following immediately upon entrance into the American way of life. A family name too difficult for the American employer or neighbor to pronounce was often discarded in favor of the more easily pronounced given name. Sometimes, even when an Arabic sounding name was retained, it would again be the given name, which would be simpler to pronounce than the long and often complicated family name. Habeeb, Rashid, Maroon, Khalil, Sliman, Antoon, and Najib are but a few of such names. Adjustment to the new life was difficult enough without the added burden of attempting to explain to the Americans the complex process by which the original family name had been derived. We are in America; we will be Kelly and all the other names the Americans can understand.

When one considers the attitudes of many Americans during this time of mass immigration, and the sparse information which the average American had of the people from the Near East, the logic of the early Arab arrival becomes more understandable and less contemptible to his

American children and grandchildren. For an insight into the attitudes of even well-educated Americans of the period, let us go to Scribner's Magazine of July, 1892. Joseph Kirkland, in his article, "Among the Poor of Chicago" says:

For depth of shadow in Chicago low life one must look to the foreign element, the persons who are not only of alien birth but of unrelated blood. . .the Mongolian, the African, the Slav, the semi-tropic Latin. . .At 406 Clark Street, in the very midst of all that is alien to our better nature, rises the Clark Street Mission. Here are daily gathered in a free kindergarten, some scores of the little unfortunates whom a cruel fate has planted in this cesspool. It is a touching sight; they are so innocent as yet, mere buds springing up in the track of a lava stream. There is a creche here as well as a kindergarten, and tiny creatures, well fed and cared for, swing in hammocks, or sit, stand, walk or creep all about in charge of kind devoted young women. Curiously enough, many of the little ones are born of Arabian mothers. There are some hundreds of Arabs housed nearby. The attendant thinks they are Christian converts in charge of Church folk who were formerly missionaries in Arabia. The women are occupied in peddling small wares and trinkets which they carry about in packs and baskets.

In today's more enlightened and bettered travelled American society, Kirkland's falacious information and inbuilt bias is immediately apparent. Was the non-Christian less than the Christian? Was it expected that these infants of foreign mothers were to spend the rest of their lives as refuse of Chicago?

The vast majority of Arab immigrants to the United States at that time were the minorities of the countries of the Middle East, the Christians of Syria or the Lebanon, who were either politically or economically deprived. These were the same Christians whose ancestors were converted from Judaism or paganism by Christ and His apostles a long time

before Western missionaries reached their villages. If there was a further conversion in the latter day, it was from eastern Catholicism to Protestantism, usually the Lutheran, Presbyterian or Episcopalian denominations. There were few immigrants from Arabia. Numbers of Muslims, however, as well as Arab Jews, from Baghdad, Cairo, Damascus, Aleppo and Beirut had begun to arrive with their Christian compatriots.

These non-Christian immigrants would have less need for social assistance, however, since they had come to take advantage of an economic situation which would permit them to establish trade centers in the large cities. They were merchants, importing the beautiful inlaid woods, brasses, and fine jewelry, which had been first displayed for the American buyer at the Centennial celebration in Philadelphia in 1876.

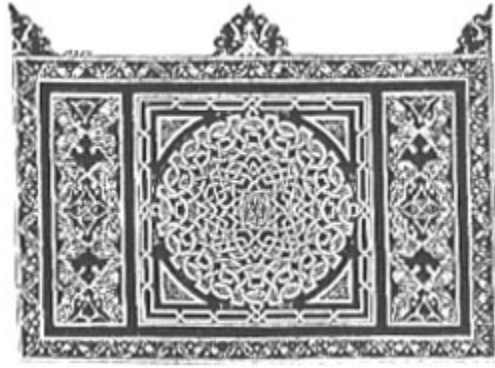
The Columbian Exposition in Chicago in 1893 gave these enterprising merchants an even greater showcase for their wares and talents. A whole Cairo Street known as "Bein al Kasrein," complete with its ornately decorated buildings, was reproduced for the Exposition. The artware and textiles displayed drew excitement and admiration from writers and commentators at the Exposition. The Mosque of Sultan Selim was considered one of the finest of all exhibits.

The St. Louis Fair of 1904 further introduced the culture of the East to the West, interweaving the religious heritages of Jews, Christians and Muslims in the exquisitely reproduced walled city of Jerusalem. Twenty-two streets gave the visitor new insights into the society and culture of the city of three great faiths.

While Arab culture was attracting great interest at the Columbian Exposition, many Americans were less than enthusiastic about the immigrant waves that were flooding the country. This new invasion was a source of cheap labor in the mills and factories, keeping some Americans from better jobs or wages.

While the Nordic Europeans, British and other Anglo Saxons were acceptable to native born Americans, the southern and Eastern Europeans, and the Asiatics were considered by many to be inferior. More than others, they were not only an economic threat but a genetic threat as well. It was feared that they would mix with the Anglo Saxon population and that inevitably this would result in a "deterioration" of the American stock. In 1894, the Immigration Restriction League was formed in Boston, and, although its early efforts failed, eventually it succeeded in convincing many politicians and civic groups that restriction of immigration was necessary. The years of the First World War -- 1914 to 1918 -- enflamed these prejudices and finally the Quota Acts of 1921 and 1924 put a virtual end to the free movement of Europe and Asia to the New World.

For the Arabs, the greatest immigration had been between the years of 1890 and 1914 -- less than twenty-five years. In that time, at least one hundred twenty-five thousand Arabs arrived to become part of the American story. Most were Syrians from the mountain regions of the Lebanon which became a separate state in 1943. Let us now follow the Arabs into one city, which, like other American cities, became home to the Arab immigrants, and, in the next generation, to their children, the Arab-Americans.



Chapter 12

THE ARAB-AMERICANS IN CLEVELAND, OHIO

In attempting to trace the history of the Arab-Americans in Cleveland, one fact is sadly apparent--that the early Arab settlers and their first generation children were living their history, not writing or documenting it. Because they were busy with the priorities of making a living, getting an education, and preserving their traditions and customs within the limited boundaries of the ethnic group, much of the history of the first years unfortunately has died with the people who made it.

Life for the Arab immigrant no matter where he settled, was a traumatically different experience from his life back home. From an agrarian society where often land was registered in the names of two or three men who were leaders of the entire community, and where the family was subordinate to the father, the new immigrants were thrust into an industrialized community where everyone worked, and where the community leadership did not control the economics of the individual family.

Arab women in America found that their domestic skills could be put to use not only for the requirements of the family, but also to add to the family's income. They were accustomed to sewing for their husbands and children; now they could sew for "rich" ladies and supplement their husband's earnings.

The children went out and got odd jobs, peddled small goods or hawked newspapers. When husband and wife went into a small business there were grandparents or an old aunt

at home to care for the children. These patterns were similar in most of the cities in which immigrants found themselves. However, if they went to the mill towns of Massachusetts or Rhode Island, the rubber city of Akron, Ohio or the infant automotive centers in Detroit or Cleveland, they did not always continue to work in the mills and the factories or on the railroad arteries carrying industry in and out of the cities. By inclination, the Arab tends toward self-employment and a desire to be his own boss. So it was in Cleveland.

Immigration into Cleveland is believed to have begun in the 1870's, coinciding with that of the Lithuanians, but no documentation has been found to indicate whether many of the first immigrants remained in the city, made their way to other American towns, or having made some money, returned home to Syria. The greatest likelihood is that these newcomers were itinerant salesmen, peddling their Holy Land olivewood crosses and rosaries and mother of pearl artifacts and shrines. Those who came later, in the 1890's, put down the roots which would establish the present Cleveland Arab-American community.

From about 1890, the immigration of Syrians into Cleveland escalated until it peaked around 1910. Many of these immigrants were from the agricultural villages and towns surrounding the cities of Beirut and Damascus, the majority coming from the rich and fertile Bekaa Valley of the Lebanon, the ancient Coele-Syria. Most came from the towns of Zahle and Aiteneet, while some came from northern Lebanon, from Aramoon and Kuba.

There were no olive or fig, orange or lemon groves in Cleveland, and the apple, peach and grape industries accepted little help from immigrants, so the industrious

Syrian-Lebanese set about to establish themselves in whatever trades they might find. Some went to work in the steel mills, and others in the new automotive factories. They went on road building jobs and worked for sewer contractors. Some found jobs in carpentry and the housing trades. They began as unskilled laborers, but as the years progressed, they established their own contracting businesses, and their own building and real estate companies.

From their day laborers' wages they opened grocery stores, fruit and vegetable stands in the West Side and Central Markets, restaurants and diners, and some dry goods stores. Out of these grew wholesale houses jobbing tobaccos, candy, paper products, appliances and gift items; large first class restaurants serving downtown and suburban clienteles; super-markets, automobile agencies, and specialty shops.

Some of the women, particularly those from families settling in the Haymarket District, took their handmade laces and tatting, their embroideries and finely sewn aprons, dresses, and baby clothes, and, with their children at their side, went to such parishes as Old Stone Presbyterian to sell their crafts to more affluent and longer established Americans.

Most of the early settlers lived in the Haymarket District on Woodland, Orange, Carnegie and Webster Avenues, Bolivar Road, Eagle Street and the areas between East 9th and East 22nd Streets. There were also large settlements on Cleveland's near West Side in the old Ohio City, and on West 14th Street from the Central Viaduct to Clark Avenue.

Downtown on the East Side, the children were enrolled at Eagle and Brownell schools, and at St. John's Cathedral school, and, on the West Side, most went to St. Patrick, St. Mary, West Commerce and Lincoln schools.

From the beginning, the parents, like the East European immigrants, recognized that there was only one direct route for their children out of the factories, fruit stands, confectioneries and peddling itineraries in which they, themselves, earned their livings. This was the path of education denied to the parents by the circumstances of government and class in the mother country. Since education was now open to their children in an American system which enforced learning, the children would one day be the doctors, lawyers, businessmen, teachers, and government leaders which their forbears could never have hoped to become. In the 1890's, gaslight illuminated the little copy books the children studied by, and some of them managed to get through a few grades of elementary school before they had to go to work, or, as in the case of many of the girls, to be married at the age of fourteen or fifteen. These were, for the most part, not the American born generation, but those children who had accompanied their parents on the long hard voyage to America.

After the 1900's, when the American-born generation was enrolled in the schools, more and more young people continued from elementary education to commercial training in two-year high schools, to college preparatory courses in the private schools, and on to all the colleges and the universities for advanced degrees.

It was not easy. Economic circumstances did not change rapidly for the first families. Gradually, through

struggle, failure and success, the long-sought ambitions were realized. This philosophy was handed down to the younger generations.

Those early settlers, like the immigrants from other countries, were a generation of Titans. They were "stronger than ten" in their physical prowess and durability. The women endured hardships, embarrassment, and humiliation with a good will. Both men and women made friends of their skeptical and often inconsiderate neighbors. They rose, step by step, to positions of acceptance, trust, and respect in the community.

These people were themselves trusting and faithful. Their word was their bond. Their basic values were simple, honest, and unaffected. An eight-hour day was a foreign concept to them. They worked in their businesses from dawn to late night and taught their children that hard work was a proper way of life.

Life centered around the home and the church, and all its special events -- births, baptisms, weddings, and funerals -- took place within those sheltering walls. On Bolivar Road, phonographs playing Arabic records sounded throughout the street, and the people took part in the simple pastimes of their own Mediterranean cultures. The men, Greeks and Syrian-Lebanese, sat on stools and soda fountain chairs on the sidewalks in front of their stores and engaged in friendly if somewhat volatile matches in the "Towlee," that ancient game of backgammon which enjoys rediscovered popularity today. The boards were exquisitely inlaid with mother of pearl on fine woods. Immigrant craftsmen took pride in producing each piece more elegant than the previous one. Card games were popular.

These included Basra, a form of casino, and, in later years, Whist. The children could spend an entire Saturday afternoon in the movie houses for five or ten cents. In the evenings, families visited each other's houses for card parties, or to exchange the old country news coming from New York in one of the Arabic language newspapers, to read letters from the village back home, or just to sit in parlors before a stove in winter, reminiscing about life in the village or discussing plans for new partnerships or ventures in this new land.

On summer evenings everyone came out to sit on the sidewalks, to call to each other over tenement balconies, to rock on a porch or front stoop, sip lemonade flavored with mazzaher, an orange flower water, and to nibble at Kahik, Sambousek, or Mamouhl, Arabic pastries. They could be equally delighted with the new tastes of pretzels or good American sugar cookies.

A new arrival from the old country meant days of reunion and celebration, everyone coming to greet him and make him welcome. If the arrival was a young man cousin or young girl cousin, the visitors came with a speculative eye that here might be a suitable match for a son or daughter.

Sometimes there were tears. An old grandfather, having stayed a few years, would be leaving America to spend his last moments on his own bit of land, anxious to be buried in the mother soil. When someone, young or old, made plans to return to the old country, the farewell was one of terrible grief. This was a funereal moment, for a return almost certainly meant a parting forever from the loved ones in this land. The tears and farewells were loud and agonized, and songs of lament would be heard along the street and from

the balconies. Because transportation was not a matter of a few hours and money was not gotten easily, most of those early arrivals had come to spend the rest of their lives in the new country, and those who returned, returned forever. How many a small grandchild, sensing that this parting would be forever, ran screaming and wailing down the street, tugging and pulling at the suitcase and carpet bag, pleading with Jidouh, Grandpapa, not to go but to stay, to stay? How many a grandfather tore the sob from his throat in that last embrace?

Often letters from the village or town brought news of an illness or death in the family and everyone would be sick with anxiety and grief, for this marked another parting and loss, the beloved face and voice to be seen and heard no more, and "here we are thousands of miles across the sea, without a last glance, without a last word."

Rite of Initiation

For the Arab Christians of the early immigrations, a baptism was not a simple ritual at the holy water font. A new life had been given to a whole people. God had smiled on the family. The baptism of the infant was a festive occasion planned with great attention. Who would be the Godfather and Godmother? Why, of course, the grandfather on the father's side, or perhaps the grandmother on the mother's side. Or an old, favored aunt. Sometimes, following a more modern idea that the godparents should be young enough to raise the child if need be, the sponsors would be the bridesmaid (from the parents' wedding of eleven months or a year before) and the best man, whose obligation it had been to help arrange the same wedding and the feast.

The godmother would provide the finest gown, soft white linen, lawn and lace, with many fine tucks on its three to four foot train, ribboned, lace-drawn, trimmed with silk rosettes; this must be the most magnificent dress that this special little boy or little girl could be given. The bonnet would be soft wool in the winter, fine linen in the summer, and it, too, would be lace- and ribbon-trimmed. The delicate wool coat would have a madeira-embroidered capelet. There would be new undergarments and stockings, and soft little booties or shoes.

These garments would be carried by the godmother to the family's house where all the relatives would be waiting. Now the child, in everyday clothes and wrapped in warm blankets would be carried by the godfather to the waiting carriage, or often the entire entourage would walk down the street to the church, godfather and baby at the head of the parade, with all the relatives and all their children hurrying happily behind.

There would first be Mass at the church, and the priest would announce that this was the occasion of the baptism of this particular family's child. His sermon would include some laudatory remarks about the virtues of the young parents, their family's respectful place in the community, and abundant good wishes for this child's future.

The Mass in the liturgy of the Eastern rite would be long -- an hour and a half or more, a long time for an infant of three to six months who waited fretfully for his baptism. The older children would stir restlessly, but ever mindful of the stern glance of father or uncle.

After Mass, most of the parishioners would remain in their places, for the baptism was a community affair, and

these people would later attend the dinner and party at the parents' home.

"Now let us bring this infant before the Lord," The godfather would carry the baby to a towel-draped table near the Holy Water Font and everyone would crowd as closely as possible to this little tableau as the grandmother/godmother, imposing and proud in her added authority, would commence to undress the baby, layer by layer down to his soft, warm olive skin. Perhaps this task would be performed by the former-bridesmaid/godmother, not yet married, conscious of all eyes upon her, especially those of eligible and handsome male cousins and friends. Flushed and rosy with this special honor, her coat removed to reveal the silk shirtwaist and new plum velvet skirt, she would begin the ritual of cleansing this little creature of God.

Delicately and gracefully she would unbutton the cuffs of her silk shirtwaist, bought with great selectivity for this occasion. Then up would go the sleeves to her elbow, the young godmother not unaware that her arms were rounded and smooth, and her elbows dimpled. With strong and supple fingers, relishing the sighs of approval around her, the happy godmother would complete the undressing of the infant. Taking fresh white soap and a new cloth, she would lather the infant in the presence of the company and his tearfully happy parents, wipe him off and gently pat him dry, and then lovingly touching a kiss upon his forehead, lay him in the arms of the priest.

Now, the little babe of the Lord, was immersed in the Holy Font, cleansed from the sins of the world, annointed with oil, and given salt to taste, and the tears were gently wiped from his eyes. Holy words were spoken over him, he

was wrapped in a soft warm towel, and given again to the pretty young godmother, praying over the baby for a husband and child of her own.



Baptism of Bruce Salem Bird, son of Naef (Frank) and Anne Shibley Bird --
Msgr. Malatios Mufleh officiating. March 7, 1948.

Now baptized, and in some liturgies confirmed, the child was placed by the priest into the arms of the godmother and the congregation sent up a sigh of accomplishment and gratitude.

Then he was laid upon the table, the small head dried, the wet tendrils of soft dark hair brushed smooth, and a fine cloth patted upon the pink-bloom cheek. Each new piece of clothing was placed upon him, slowly and proudly, the knit band around the belly to protect it from rupture, the undershirt, the new diaper, the long white stockings, the slip, embroidered, lace-trimmed, closed at the shoulder with tiny pearl buttons. Now the splendid dress went over all, and the ruffled bonnet, the beautiful coat, and to add in the cold winter, the cocoon silk shawl, its softness an enveloping cloud.

With each addition, a murmur would go from the assemblage. What finery. What good taste. How well this godmother had fulfilled her holy obligation. What a credit to her family. What a fine catch for someone who will deserve her. And why not my son, or my young cousin, or my brother's or sister's son?

Then the holy child, pure in his baptismal innocence was lifted up by the godmother for all the friends to admire. Ah, let him cry; that is a sign of a long and vigorous life. Let the wails pour from this cleansed but tired baby. Good luck that means. Is he quiet? Is he sleepy? Then it is the godmother's responsibility to pinch him surreptitiously. "Now he cries in a loud and angry voice, everyone is satisfied, and I am happy. I have done it all properly and with honor. And yes, this is my godchild, and I will love him well and remember the Meyroun," -- an obligation between the

godparent and the godchild, between the godparent and the natural parents that establishes a special relationship between them forever. Through the Meyroun, they are parents together, brothers and sisters together, the child their bond and covenant.

What of the godfather? Indeed, he is not forgotten. It is he, who in lieu of the baptismal garb, makes the gift of money. And, it is he who also observes for the rest of his life the special relationship between himself and the parents, and himself and the child. If bad fortune does prevail and the father becomes ill or dies, it is the godfather who must assume the obligation to care for this child. He and his wife and family must see that the mother of this child, and the other children, is aided, and looked upon as a sister. When the time comes, he must help to educate this child, help him get started in his work. He must even see that he finds a suitable bride, or bridegroom, for a girl is even more to be cherished and protected, since she is more vulnerable.

Unfortunately, the changing patterns of society, the urbanized and industrialized culture under which all suffer a little in this modern age have dimmed the old traditions, but that is the Baptismal obligation among the Arab Christians.

Rite of Marriage

Marriage was forever. The marriage document was signed, sealed, and duly recorded by the priest and by the people. A marriage took months to prepare for and days to celebrate. It was a bond that united not only the couple, but the families, for usually it was the culmination of an arrangement between the families, initiated with meticulous negotiations, all proprieties observed.

The family of the groom would come to the father of the bride to speak for her hand long before the groom was permitted to meet publicly with the girl. Often the marriage itself was preceded by a betrothal ceremony some six months to a year before, in which the young couple would appear before the priest, in the church, in the presence of both families and selected special guests.

Certain formalities would be exchanged between the families, certain promises made by the young man and young woman, and the priest would pray over and bless the engagement ring. Sometimes the young man did not even have the pleasure of slipping the ring on his beloved's finger. This might be done by the priest or the father of the groom.

The betrothal ceremony gave the young couple the privilege of walking out together, and being seen in public with a chaperone. They could go to some social functions, shop together for their new household, and get to know each other a little better throughout the year of courtship which would prepare them for the marriage that would follow.

A broken engagement was not to be taken lightly. In such a case, this betrothal, blessed by the priest, had been betrayed, and protocol demanded that the priest himself be required to dissolve the arrangement. It was not viewed casually by the group and most often the onus fell upon the young woman and jeopardized her chances for another match.

Was she irresponsible? Was she too proud? Was she extravagant? Never mind that a woman of integrity, realizing that this young man was not her ideal for a lifetime, might insist upon breaking the contract. Never mind. This girl

must be extremely difficult to please or to understand, too wilfull, too demanding. Better to look elsewhere.

It is interesting to observe that this betrothal ritual, much the same in all Eastern rites although not practiced by later generation Arab-Americans, closely resembled the Islamic ritual which is still universally observed. This is called "Khatibit il Khatabb," the Writing of the Book, the marriage contract, in which the young woman and young man are considered man and wife, except that their physical union takes place only after the bride leaves her father's house to enter the groom's home to live. However, the Muslim young people, too, are accorded in this ceremony the privilege of walking out, going to entertainments together and preparing, during this year of pre-marriage, their trousseau and home. This contract is even more binding upon them than is the Christian betrothal, for a broken contract is considered a divorce, and the young man must pay to the father of the bride the dowry sum agreed upon, so that she will not be forced to remain in her father's home without means and dignity. In past times, it would have been most unlikely that the girl would get a second offer.

When the wedding date drew near, a wave of excitement rippled through the whole community. Everyone knew nearly everyone else, the friendships carrying over from the days of village life before coming to America. Customs carried over too, and tradition was preserved and continued into the new life.

One of these Middle East customs was "Il Leilat el Ghosal," when the bride was given a special party by all the girls and women, much like the Spinsters' night in the American custom. This was a night when the men were

excluded, and they might hold a party of their own for the bridegroom.

The feminine contingent would all bustle down the street to the bride's home, singing that spontaneous chant called the "Zaghloot" which praised the bride's attributes, and wishing her health, wealth, a happy home, a loving husband, and at least a dozen children, most of them sons. The bride's mother would meet them at the door with a dignified welcome, and only after all were seated would the bride enter the room, attended by her sisters and radiant in new finery.

There would be much laughter. The older ladies, enjoying the feminine intimacy, would exchange stories about their own weddings and their total ignorance of all things connubial. Each would direct a sly remark toward the bride at which all the others would laugh heartily. The bride would blush and they would all laugh again.

"When my own wedding feast was over," said one, and "everyone was leaving my husband's father's house, I put on my hat and prepared to go back home with my sister. 'No' she said to me, 'you stay here, this is now your home.' And there I was with a husband I hardly knew. I was tired, and I didn't know where I was to sleep that night." Then with a smile grown soft with years of acceptance she said, "I soon found out.

And from another: "In my day, there was not all this picking and choosing. They just told us who, and that's who it was. Not everyone was as lucky as you, my girl. Think of this one you're getting. Already he has a stand in the market, and look at those shoulders, and those eyes a woman could

drown in. I tell you if I were younger I would run away from my husband, if your bridegroom had a brother."

"And what would you do, old grandmother," laughed another, "hold him in your lap and feed him grapes?"

Before the wedding feast all the women from the bridegroom's family (for the wedding was given by the man's side) would spend days preparing great trays of sweets--Bahlawa, Sambousek, Mahmoul, Ghraibeh, rich with butter and syrups, and filled with pistachios, walnuts or dates. There would be mounds of nutmeats, and candies imported from New York -- Raha, which was similar to the Greek loukoumi, and apricot squares, sugared and pistachioed. Food for the wedding feast was prepared by the women, and long tables would be set up to hold the chicken and pilaf, stuffed grape leaves, Kousa, (white squashes filled with rice and chopped meat,) and Kibbee--(lamb, pounded and pulverized in a large marble basin, and mixed with bulghur wheat and seasonings.) Vegetables were scrubbed and washed for salata, a salad mixed with lemon and olive oil. Huge round sheets of bread were tossed to paper thinness over the flying arms of the expert women bakers and baked for the feasting only hours before the great moment.

On the morning of the wedding, these same women, who had worked through the night over the stoves and ovens, would dress in their finest clothing. With their husbands and children they would form an entourage to the bride's house to bring her to the church. Singing with joy, they would come to the bride's family who would meet them with somewhat less than a show of enthusiasm. It was not proper to demonstrate any overt pleasure over giving up a daughter to another's household. There would be a cool

politeness, which of course the groom's family understood, since they themselves had to observe the same proprieties when the groom's sister married.

The bride's mother would weep and the bride's father would bite his lip as the eldest of the groom's relatives -- his mother, grandmother, aunts, and godmother would troop into the bride's bedroom, where she waited in her fresh, white beribboned underclothing for the ritual which would follow.

All the men would sit together in the parlor, jovial and brotherly now, while the women crowded close in the bride's room for the dressing of the bride.

The groom's mother, grandmother, aunts and godmother would toss flower petals upon her, and sprinkle perfume on her, chanting their happy Zaghloot. All the women would gasp and utter sighs of admiration as each garment was placed upon the bride by the bridegroom's mother. Over the underclothing, the camisole, then the petticoats, and now, the beautiful white dress. As the dress went over the bride's head and was smoothed down on her gently by the bridegroom's mother, the mother of the bride would utter a sigh and shed more tears. This is the little girl I dressed and now another mother takes her from me to her own house. Oh, will she treat her well, this daughter, whom I guarded from the breath of the wind?

The bridegroom's mother as if reading these thoughts would then glance reproachfully at the bride's mother, as if to say, "Have I not a daughter of my own, whom I have given to another woman's house? Have no fear, sister, I will bring no hurt to this girl of yours." As if to prove it, she would draw proudly from around her own neck a gold chain, to

place it around the bride's throat, a symbol and a promise. The bride's mother would sigh more peacefully now that all the proprieties had been observed.

At last the moment comes, and the bride is seated, while both mothers fuss importantly with her veil. Finally when it had been adjusted to everyone's satisfaction, all the women would chant their happy song and bring the bride out before the entire company.

All the women of the families would receive flowers from the bridegroom's mother, and the men would also choose some for their lapels.

Then the bride, her parents, and attendant would take their places in the hired carriage and start off for the church.

In those days, there was no rehearsal and stylized wedding procession with their tableau of bridesmaids, ring bearers and flower girls. Her white gloved hand gripping a nosegay of white roses, the bride walked into the church with her parents and sponsor where she would meet the groom at the altar.

The wedding was long, for, after the lengthy Mass, the ceremony uniting the young couple might last another hour. The rings were blessed with much chanting, and crowns placed upon the heads of bride and groom, blessed and interchanged three times, as the cantor sang and the priest prayed over them.

The priest would then lead the couple around the altar, and along the aisles of the church, all the while chanting the nuptial liturgy and swinging the thurible vigorously as the sweet and heavy vapors of incense filled the air. They would even march out the door, outside around the church, priest and acolytes, the cantor, the bride and groom, the sponsors

and old relatives who felt they had a special role in this wedding.

Expressions of joy were spontaneous and genuine among the early immigrants, their own village habits still strong in them. As the priest completed the ceremony and bent down to congratulate the bride and groom, an exultant Zaghloot would ring out in the little church, easing the solemnity of the long and symbolic ceremony. "Now good," an old grandfather would be heard to say, "Praise God, we have them married, let's get on to the feast."

He would rise up in his pew, giving the signal for all to follow.

The bridal feast was served in the bridegroom's house by all the women of the family, the old and dignified matrons and every young girl who could carry a platter without spilling its contents.

Group after group of diners sat down and rose up from the table, each in the order of his social position, the bride and groom seated together at the head, the priest at their side, the fathers, grandfathers, elderly uncles and cousins, the mother and grandmother of the bride and a few old friends whom time had given a position of community respect. At the first table, too, would be the adult guests from other cities. A Cleveland wedding could draw company coming on the train and the interurban from every city in Ohio, and even from New York, Detroit and Chicago.

The tables were set and reset until all had been fed, and at last the children were called, their Sunday clothing dusty from play in the street. Fed and given their share of sweets, they then could join the other guests, seated and standing in

a great semi-circle around a dais, on which the bride and groom accepted the good wishes of the company.

Men from the groom's family gathered before the bridal couple. The leader waved a handkerchief as the group danced the quick and emphatic dabke, the age old folk dance of every festive occasion. They stood before the young people, their hands upon each other's shoulders and sang extempore, praising the bride's beauty and virtue, the groom's nobility and manly attributes, and the parents' respect among all their friends. Loud and long, in joyous expression, their voices rang out to the street. When all these uncles had been kissed in turn by the bride and groom, the bride's relatives, not to be outdone, composed even longer songs, more lavish in their praise, their voices rising to echo and mingle with all the memories of the house.

For so many of those people who could not read or write, extempore versing was a preservation of the poetry and music of generations, each adding, improvising and embellishing. As the first untutored generation died away, these verses were lost. The men rhymed their extempore not only at weddings, but on every festive occasion, for they were singers, these men, and poets, and all the human emotions found expression in those strong voices.

The women, too, vied with each other to compose beautiful chants. Rhyming and lilting, laughter and joy were captured on a golden chain of words ending in the pealing, exultant cry of the Zaghloot. "La La La La Lu lu lu l'aishe. To life" they sang, "to life." An Arab wedding was not just a family event, a community occasion, a weekend of festivities.

It was, rather, a command performance. Everyone must sing, everyone must dance.

Before the immigrants learned to sing the American National Anthem, they sang the song of Syrian independence long years before independence became a reality. They sang this song at every wedding, and later generations, who learned not one word of Arabic, can still remember those phrases of patriotism sung out by their grandparents. "Enthee Souria ya biladi," Thou art Syria, my country. Love songs were sung and ballads from home, and tears of remembrance glistened in the eyes of the guests as they applauded the singer.

The oud, that pear shaped instrument, thrummed its plaintive, yearning notes against homesick hearts, and said to the bride and groom, "Young lovers sing and be happy. Can you know what lies ahead of your feet? Sing and be happy, young lovers, tomorrow, and tomorrow, and tomorrow will come only too soon."

Now the derbecki took its turn, this old drum with its stretched goat skin. It was tapped, and knocked upon and slapped with a gentle hand, a light and swift hand. Let it be thumped by fingers that can pull shouts from its throat, and let the young girls dance, their slender arms graceful as the willow in the lake, their feet disciplined in each exquisite turn.

The Family

All life centered around the home. The Arab immigrant home -- tenement rooms, or back-of-the-store apartment, small house or large, poor or increasingly affluent

-- was the heart of all the family activities. Children were born there, the women of the family assisting the doctor.

The kitchen table, and the stove in the parlor, or the balcony porch or front door stoop were the gathering places for family and friends.

When mothers fell ill, the relatives gathered to cook, launder and care for the children. When fathers fell ill, the relatives banded together to see that the family should not want. They paid the rent and bought the family's food until the father could return to his work.

Old parents, old aunts and uncles, unmarried brothers, sisters or cousins shared the family house. Friends from the family's village in the old country could always find a welcome and a grubstake.

When the old ones fell ill, they would not go to the hospital, for to go to the hospital meant one was close to death. If one must die, then let it be in his own bed, with his loved ones standing around him, so that he could direct them as to his last wishes and admonish them to be loving and watchful of one another. What they prayed and hoped for often happened. Everyone in the family would come to visit the old one, and respectfully kiss the old hand, receiving the blessing from this beloved grandparent.

Wakes were held in the family house. For three nights, the women would sit up all night in the parlor, saying their goodbyes, and remembering all the days of their youth. They would weep a great deal, and then one, to lighten the grief, would make a little joke, or remember something funny that the departed relative had said or done. All the women would smile self consciously, and conceal their little laughs behind tear soaked handkerchiefs. They sat on

straight, hard chairs, prayed a little, talked a little, and dozed a little but there was no thought of going to their own houses and leaving the bereaved alone.

The men, too, sat together, heads bowed, silent and remembering.

Softly, softly, the zaghloot, now chanting the attributes of the beloved lost one, and remembering the happier times in this final farewell, would murmur mournfully through the house, and all, the men and the women, would fall to weeping.

Chapter 13

EARLY SETTLERS

One of the earliest of the Syrian immigrants in Cleveland was Salim Farres, who came to this country from Lebanon in 1891 and first made his living as a peddler. He later opened a store at 508 Woodland Avenue which supplied small dealers and other Syrian peddlers in Northern Ohio with thread, needles, safety pins and sundry items. Salim Farres came to America well versed in the English language and American history, having been educated at the American University of Beirut, in the Lebanon, a Presbyterian college established in the 1860's and one of the leading universities in the Middle East today.

Among the oldest settlers in Cleveland were members of the Caraboolad and Otto families.

Mr. Michael Caraboolad, a Cleveland insurance agent, in tracing his family's history, gives the following information:

Mr. Salim Caraboolad came to Cleveland in 1892 and married Najeebie Otto in 1893. They are listed in old records of Cleveland newspapers as pioneer Syrian families. They are from Lebanon, which at that time was a state in Syria; now we have our own country, Lebanon.

Since about this time, more and more people were immigrating to the United States. In 1898, my father organized and was first president of the St. George Society, a fraternal organization. The purpose of this club was to help these new immigrants get settled in the Cleveland area. They helped them get jobs, housing, get legal aid, and apply for citizenship and register and vote.

Since my father was a personal friend of Mark Hanna, he voted Republican from the start, but he encouraged our people to register

and vote for the best man no matter what party he belonged to. We had no church for our people, and we attended various churches nearby. In 1905, my father organized and founded St. Elias Church, with help from the St. George Society. This was the first church of the Syrian Lebanon people within a 500 mile area of Cleveland. It was attended by Melkite Catholics, Maronite Catholics and Orthodox and other groups.

They bought two old houses on Webster Avenue and remodeled one into a rectory, and built a brand new small brick church next door. Our first pastor was Rev. Marcia; since this was the only Syrian Lebanon Church, all of our young people attended these services. The second church we bought was a former Protestant Church at 3166 Scranton Road. We spent a lot of money to remodel this building into a Catholic Church, rectory, and Sunday school quarters.

On Christmas week in 1952, our new assistant pastor, Rev. Ignatius Ghattas, arrived in Cleveland from Lebanon to help Rev. Malatios Mufleh, who had been here since 1921. Later, Rev. I. Ghattas, because of Rev. M. Mufleh's health and age, took full charge of the church.

Rev. Ghattas started a building fund to remodel the Church, and after spending a lot of money, and having auto parking problems, we found that a lot of our people who formerly lived nearby had moved to the outskirts of the city, so we decided that we should buy a lot in the outskirts of the city and build a brand new church. We bought a two and a half acre lot and later bought additional property, so that now we have about five acres of land with a beautiful new Byzantine Catholic Church at 8023 Memphis Avenue in Brooklyn. We have about 325 families in the parish.

In 1953, I organized a St. Elias Holy Name club and was its first president. Our church, which cost over \$650,000 to build, includes a rectory, large hall and meeting rooms, and a large auto parking area, fully cemented.

Kalil Caraboolad, my uncle, who was a charter member of St. Elias, was godfather to one hundred and fifty-five children in the parish, and a picture was taken in front of the old church on Webster

Avenue, which many members of the parish still have in their homes. He is listed in "Believe it or Not" by Ripley in his Florida Museum.

As our population grew, my oldest brother, George Caraboolad, organized the Syrian Boys Club, and he was its first president. This club membership increased to 350 members, and the main purpose of the club was to assist our people to become United States citizens. It was the duty of every member to volunteer to be a witness for these new citizens. Two witnesses were required, and since my father had a store on Bolivar Road, I was called on more often than anyone to be a witness, and some days I would be a witness for as many as three new citizens.

Our other activities were to invite candidates for office to speak at our meetings so our members could meet them. One week we would invite Democratic candidates to speak, and we would ask them questions, and the following week we would invite Republican candidates to speak and do likewise. We did not show any partiality to any one. My brother, Ellas Caraboolad, was elected president of the Syrian American Club and some years later I was elected president.

During the First World War, the Syrian American Club took an active interest in the war effort. We sold War Bonds, collected blood donations, encouraged our boys to enlist in the service of our country, and helped the Red Cross in their work.

My mother, Mrs. Najeebie Caraboolad, organized the Syrian Red Cross group and was its leader, and they assisted in many activities such as making bandages, wrapping packages to be sent to boys in service, corresponding with them, giving them local news to show them that we appreciated their war effort. Our small group was honored for their devotion to our country and making such an outstanding record.

In 1931, the Zahle Club, which owned a dwelling on West 14th Street, south of Clark Avenue, finding the older members were dying off and wanting to keep the club alive, asked younger members to form a club. Mr. Alfred Anter, a son of one of the founders of the club, Michael Anter, asked me to attend a meeting to help organize such a club. To make a long story short, we organized the first

Lebanon Syrian Athletic League in the United States. We had six backers the first year and I was elected President, against my will, as I didn't feel qualified to lead this organization. Fortunately, we had many qualified officers to assist me, such as Mr. Ernest Sabath, our secretary, and Mr. Zig Shaheen, who knew more about the rules of the game than any person in the league.

This organization had a baseball division, basketball and bowling. This same year, the end of the 1931 season, we helped to form a similar league in Detroit, Michigan, and we have been friendly rivals each year, playing at the end of the season, once in Detroit and the following week in Cleveland. This Athletic League has done more to unite our young and older people together, than any other organization.

We are now entering our forty-fourth year, with a total membership of over 200 in the Cleveland area. During the second World War, we organized a Lebanon Syrian War Committee, like other nationality groups, to help in the war effort. I was elected Executive Secretary, and our purpose was to get blood donations, encourage sale of war bonds, encourage enlistments, help Red Cross donations and we had a house to house drive in which we not only collected our \$1,900 quota but were oversubscribed with a total collection of \$5,500, which we turned over to the Red Cross.

We had a lot of help from the Syrian Junior League girls who kept corresponding with over 450 of our boys in various branches of the armed services. They mailed them every year fifty packages in the name of the Lebanon Syrian group. Without their help, we could not have made such a good record for our people. Many of the boys wrote to thank us for our war effort. Our group was honored by the local chapter of the American Red Cross, Mayor Frank Lausche, and public officials for our outstanding civic devotion.

I was elected Executive Secretary of the Knights of Columbus Luncheon Club, and during my term of office, we elected Mr. Ernest Bohn National Housing Director, Catholic Man of the Year. A few years before I took office, we elected Mr. Ralph Perk Catholic Man of the Year, who became our Mayor of Cleveland. I had been formerly active in the Citizenship League, Conference of Christians and Jews,

Council on World Affairs, Founder and president of the Syrian Lebanon Cultural Gardens, which is now being reorganized by a new group, charter member of the First Friday Club, and a member of many clubs too numerous to list.

My brother, Elias Caraboolad, organized an insurance and surety bond agency in 1923, and, in the middle of the depression, in 1931, I took over the business.

In 1950, my nephew, Salim Caraboolad, a graduate of Princeton University, entered the agency, and we sent him to the Insurance Company of North America home office training course. In 1953, my other nephew, Walter V. Spellman, after he left the United States Air Force, entered the agency, and we sent him to the Hartford home office training course.

On April 1, 1962, my nephew, Salim Caraboolad, left the agency and formed a new life insurance company. That same year, we incorporated the agency in the name of M.S. Caraboolad Insurance Agency, Inc. with Walter V. Spellman as president, Nora G. Caraboolad as Vice President, and Michael S. Caraboolad as secretary and treasurer. In January of 1974, we changed the name of the agency to Spellman and Associates, since he was the main producer and brought into the agency many nationally known accounts, supermarkets, shopping centers, contractors, manufacturers, golf courses, tobacco jobbers, and so forth. Our small group has been law abiding and civic minded, and we want to keep this tradition alive for the sake of the younger generation as they are not familiar with our local history.

----- Michael S. Caraboolad.

Michael Caraboolad's mother, Najeebie Otto Caraboolad, was a linguist and accomplished speaker, often lecturing before non-Arab civic groups on the culture, religions, and politics of the Middle East, particularly emphasizing the struggle of Lebanon for independence. Mr. Kalil Caraboolad, the godfather of one hundred fifty-five

children, enjoyed great popularity, kept close contact with his godchildren, and was regarded as one of the leading elders of the community.

The Irish Cop: Godfather of Arab Families

Not all the godfathers in that little community around Bolivar and the Haymarket were Arab. There was an Irish cop on the beat who for long years was the brother member of many a family of Arab immigrants. He would daily visit the grocery stores and restaurants on his rounds, stopping to have a friendly word with owners and customers, or looking in on the tenements, checking on the sick and jobless.

The neighborhood relied on him to advise them about the necessary licenses, ordinances at City Hall, and applications for citizenship. He was a happy participant in the process of their assimilation into the big city and the big country. His name was Timothy Costello and he later rose to the rank of Chief Inspector of Police.

Tim Costello was as completely at ease with a plate of raw kibbee before him as he was with Irish stew or corn chowder. Among his close friends were the Anter brothers, who owned a grocery store, which was later expanded to a large wholesale house, and Sam Macron, their brother-in-law, who operated a restaurant at the foot of West 9th Street near the Erie Depot.

As children were born to these families, Tim Costello became an Arab godfather, and he too kept the Meyroun faithfully throughout his life.

Sometimes Tim Costello would voice his disapproval in strong direct language:

"Don't take this girl out of school; you must educate your daughters as well as your sons."

"Yes, that is true, but we need the money she will earn to bring over our relatives from the old country."

Tim would persevere and persuade, and some of those girl students of the early years owed their high school diplomas to his persistence.

Early and arranged marriages he could never understand. "That is a little baby you are marrying off. She doesn't even know this fella she has to marry," he would shout.

And the soft voices would respond:

"Ah, but you don't understand. Her cousin and his family are our own people; they will treat her well."

"Ah, but you don't understand; it is better to have her married than to send her to the factory, maybe to get in trouble or meet somebody not of our people, whose ways are not like ours."

"Ah, but you don't understand; this man is from our own village. He is from a very good family, and he has much land over there, and he owns a good business here. He will take good care of our daughter."

These arranged marriages had their failures, but they also had an overwhelming number of successes, and years later when Tim would attend thirty-, forty-, and fifty-year celebrations, he would shake his head over a glass of "Arraqh" and mutter, "Well, I never figured it would last."

The compassion, encouragement, and support of this Irish policeman and other kindly Americans motivated many of the early settlers to begin English language courses, and citizenship classes in night school, getting their first

papers as quickly as was possible in spite of the long, hard hours spent at the daily jobs and businesses which supported their families.

The New Citizen

Of the earliest generation, only a few remained aliens. Most of the immigrants eagerly grasped the privilege of the vote and embraced the responsibilities and obligations of citizenship with staunch good will. Children would drill their parents in the required questions and answers that would make them Americans. When a man or a woman passed the test and got the papers, the occasion signalled the start of another celebration. Friends and relatives would hurry over to spend the evening and toast the newly ordained citizen with a glass of "arraqh," that anise flavored, crystal clear liquid lightning reserved for the special occasions of baptisms, marriages and citizenship celebrations.

The new citizen would recite the Pledge of Allegiance for the edification of his guests and would slowly and proudly enunciate careful English the Oath of Citizenship administered that day: "I absolutely and entirely renounce and abjure all allegiance and fidelity to any prince, potentate, state or sovereignty. . ."

All would sigh with relief, that here now, rising out of the ashes of the suppressed and agonized beloved land, where for four hundred years men had lived out their days under the heel of foreign occupation, here now was an American, privileged to share with his fellow Americans the new country's bounty and protection.

And to vote? To speak his will over who would govern him? To choose his leaders out of conscience and without

fear? Fazeha! What a momentous thing! What an awesome obligation was now this man's!



PART VI

SETTLEMENTS AND SETTLERS

THE IMMIGRANT MOTHER

"For all eternity America is indebted to the Immigrant Mother, whether she was an Italian, Jewish, Polish, Austrian, Hungarian, German, Russian, English, Slavic, Greek, Syrian, Bulgarian, Czech, or Irish . . . Born in the old country, she usually married at a young age . . . while her husband worked in the bitter cold of winter, or in the blistering heat of summer, in ditches laying sewers . . . she worked from early morning to late at night, cooking at a coal stove, washing her clothes with a washboard, and heating the water in a big copper tub on that same coal stove. At the same time, she took care of the children, preparing breakfast, making lunches, and sending them to school . . . her children must have an education so that they may be respected and amount to something someday . . . she is the unsung heroine and pioneer of America . . . may the people of America never forget what they owe to that sweet and blessed soul, the Immigrant Mother of us all.

..... Anonymous

Chapter 14

THE WOMEN WHO GAVE

Although the early immigrants began to move out into the further west and east side neighborhoods within ten years of the earliest immigration, their first associations in the new country, like the immigrants from other countries, were within their own groups. Their American contacts were the business people, landlords, and school teachers within the immediate area.

Typical of these communities was the Bolivar Road settlement. Alva Bradley owned most of the tenements in this area, and Bradley Court became known as Il Babhour, the Boat, a continuation of the exodus from the motherland into the new country. It was crowded, hot in summer, cold in winter, and full of all the trials and tribulations that accompanied the confined experiences of the immigrant community.

A bright and aggressive young married woman, herself an early immigrant, was Bradley's superintendent for the tenements. She collected the rents and responded to the tenant's problems, serving as a liaison and interpreter between the landlord and her countrymen. Her name was Deebe Sahley, and she and her husband operated a stand in the market for years. She was a courageous woman and she became a legend at the market and among her own people. It was said that she could work longer and harder than half a dozen men, and her strong figure and big voice, calling out to customers, bargaining over prices, became the trademark of her "stand." She was a shrewd business woman, level

headed and straight forward and was much sought after for advice. Throughout her life, Deebe Sahley held a position of leadership, not only in the women's circles, but among the men as well.

As the reasons for the early immigrations were much the same for all people -- refuge from oppression, a chance to prosper, a search for adventure, flight from conscription into the Turkish army -- so also were the life stories of the immigrants similar. Hard work, deep religious commitments, respect for law and order, and a love for the new country were the watch-words of their lives. The women, as homemakers laid the foundations for the lives of their American children.

The Story of Rose Joesph

A life long resident of Cleveland, Mrs. Abdallah Joseph says:

My father's name was Abdallah Yousef Aftoora, and my mother was Asma Khalil Geha. My father was a cobbler in Zahle in the Lebanon, and he had a good business, but he was young and adventurous, and he heard that the people who went to Australia and South America were becoming very rich, and so he thought, 'Well, I will go, and see what I can do.' Then his plans changed and he decided to come to America. First he would leave my mother and the children behind and he would come over here, work, and send for the family. But my mother was young and adventurous too, and she said, 'No, if my husband goes, I will go with him.' So they left my two older sisters with our grandmother, and they brought me, an infant in my mother's arms, to Cleveland. It was 1892 when we set sail. In a little while, my parents began to miss my sisters very much, but trips back and forth were not easy then. Finally after three years in America, we returned to Zahle. Then it was another five years before we came back again. This time, in 1900, my parents brought us three daughters and came to Cleveland to establish a new home.

We lived on Canal Street in the Flats, and on Bolivar Road in those early years. I remember that some of the first families were the Caraboolads, the Zlakats, the Zegiobs, the Nymes, the Jalatys, who were originally from Baalbek, a Mr. Fatouche who owned a dry goods store, the Ottos, the Amors, and the Karams. There were the Makhouts who were the first to move to East 105th Street, (Doans Corners) which was really considered very far away from town.

Rose Joseph recalled that there was a Mr. Najeeb Zlaket who had a big job at the Workhouse and that other people also began to get jobs with the city and with the county. That was considered a real advancement in those days, particularly since Syrians and Lebanese in their own country were limited to minimal participation in the administration of their own towns and villages. Only the most influential and wealthiest were selected by the Ottomans to represent their people in the millet governments established by the Turks. Therefore, it was a stimulating experience to be an employee of the government in America. As a small girl, Mrs. Joseph was sent to old Eagle school, then to Brownell, and to St. John's Cathedral School where she studied for First Communion.

She was a familiar visitor to St. John's and to the Bishop's office. "I remember," she said, "that my father and our priest would take me with them to Bishop Horstmann so that I could interpret for them while they discussed plans for a new church for our people. I never could understand why," she laughed, "because they would only be there a few minutes before they all started jabbering in French, and there I was, bored to death, not understanding anything they were saying. Each time they went, I would say to my father, 'You don't need me to go along, but he would say, 'Never mind, you come.' I don't think I was ever much use to them,

they all got along so well, but anyway, I really got to visit the Bishop."

She recalled that before the Syrians established the first church in a building on East 9th Street, masses were sung as early as 1901 in the Melkite Byzantine Liturgy in the Chapel of St. Joseph Franciscan Church at East 23rd and Woodland, and also at St. John's Cathedral.

"We had Palm Sunday processions there," she said, "and every one would come out to see the Syrian children dressed in their Easter clothes, carrying candles and flowers, marching around the Cathedral."

In describing the sense of unity the early settlers had with each other, Mrs. Joseph noted that the founding families of the first eastern rite church, St. Elias, were not all of the Melkite Byzantine following. There were Maronites and Antiochian Orthodox as well, whose churches would not be established until some years later, but so lonely were they for the ancient liturgies that they too joined in founding the first church and participated for years in its ceremonies and functions.

Probably the first of the language schools was one conducted by a young doctor, Khairallah Karim, who became known as "Mouallam" (teacher) Karim. In the early years of the century, he set up classes at the Friendly Inn and taught Arabic to the young people who had been brought over at a pre-school age, or who had been born in the United States of the first wave of immigrant parents. As he taught these students Arabic to help them preserve the mother tongue, he also taught English to others to prepare them for entrance into school, or to assist the young adults in preparation for their citizenship papers.

Rose Aftoora, who had been brought to America as an infant, taken back to the old country as a child of three, and returned to America at the age of eight, attended Mouallam Karim's little school and learned the language which would otherwise have been lost to her.

There was also a club, she remembered, called Wardot Sooria, Roses of Syria.

In 1918, she married a man from Utah who was visiting in Cleveland. His name was Abdallah Joseph, but all his life he would be known, because his home city was Tyre, the Arabic Sur, as Abdallah el Suri or Abdallah the Suri.

"It was wartime," she recalled, "and my husband went into service, but he didn't have to go overseas for which we were grateful. There were many many men from our Cleveland community who went into the army, which when you think about it was really rather unusual. You know, many men left Syria because they did not want to be conscripted into the Turkish army, but when America entered the war, they signed up to serve. Some weren't even citizens yet, but that gave them a chance to get their citizenship, and some who were already citizens wanted to fight for the new country. I guess maybe it was because America was free, and their old country, Syria, was still not free for its own people. Anyway, it always surprised me how many of our men were veterans of the First World War."

The Josephs moved to a large house on West 14th Street, which was then a fashionable and prosperous neighborhood to which many of the Syrian Lebanese were moving, away from the Haymarket and downtown districts. Social functions centered around the churches, and some cultural activities took place at the settlement houses.

There were plays produced in Arabic at Alta House, which was at that time at East 22nd and Woodland.

"In the 20's," Mrs. Joseph said, "they all used to come to our house to practice their plays in our basement. There was my cousin, George Aftoora, and Dr. Halim Khoury, Shikry and Sadie Shantiry, and there was Alia Owen, Alice Hankish, and Adele Gantose, and I can't even remember how many others. Why they even went on the circuit. We used to go to Toledo and Akron and cities all around to put on the plays. Later on, they did operas in Arabic, and they were beautiful. Our lives were not so complicated then," she continued. "We had simpler needs and pleasures, and nobody thought very much about getting everything at once, or taking big or expensive vacations each year."

One of the highlights of many a family's year from the twenties through the forties was the annual trip to Carey, Ohio to the Shrine of Our Lady of Consolation. Here some miraculous cures had been effected years before and the little church and small town of Carey became a focal point for many of the nationality communities.

The Poles, Slovaks, and other Middle European people, as well as the Syrian-Lebanese devoutly celebrated, each August 15th, the Feast of the Assumption at the Shrine of Our Lady of Consolation. The walls of the tiny church were hung with mementoes of pain -- crutches, canes, hearing aids, eyeglasses, all left behind by the faithful who felt they no longer needed them.

Mass after Mass would be celebrated by priests of the different nationality groups throughout the three days of prayer and processions.

The blue and red glass of vigil candles glowed continuously, shadows of tiny flames flickering against the walls, and all the women, Arabs, Poles, Slovaks, Hungarians, Russians, would tiptoe reverently into the little church, to practice the ritual of lighting the vigils. Dropping their coins into the vigil racks, they would then ceremoniously light the long wick to touch it to the pure beeswax candle, self-consciously shake it to put out its flame, and drop to their knees before the tiny symbol of their hopes.

Throughout the day, the little church would echo the soft sound of prayer, whispered in many tongues.

"Assist my daughter, dear Mother, to have this baby she has wanted for so long."

"Help my son, dear Mother, for the sake of your own Loved Son."

All the timorous hopes of the human soul went into those little prayers of the trusting faithful. In the Church and on the streets, the prayers continued, as throngs of people in long and colorful procession followed steadfastly behind the acolytes and priests, intoning their messages to the Holy Mother. Their gaze was fixed upon the Madonna's banners, the crucifix at the head of the procession, and most steadily, and with awe, upon the silk dressed and bejewelled figure of the Lady of Carey, lifted high above the heads of the crowd, her blessing touching all who believed.



The original statue brought from Luxembourg in 1875



Old Church at Carey, Ohio. Site of annual August 15 Pilgrimage.



Altar in original church at Carey, Ohio.

But all was not prayer and sombre solemnity.

"All year," said Mrs. Joseph, "when I would buy my little girls dresses, they would say, 'Oh, this one will be for Carey.' That would be our vacation, and the whole family looked forward to it. Each year, we would go on the train, and always we would stay with the same family in Carey. They

would have our rooms ready, and the Mister would be waiting to take the children down to see his corn and the cows and horses. Oh, what a good time they would all have."

Names of Carey residents like Powell and Haberman and White were linked for years with the vacation days of Arab families like Joseph and Jacob, Aftoora, Kaim, Hatton, Abdallah and Abraham, Haddad and George. The Syrian-Lebanese, unlike some of the other nationalities, would plan great festivities for the evenings after the days of prayers.

People came from everywhere -- from Detroit and Chicago and from Akron, Youngstown, Canton and Cleveland. Blufton, Amherst, Fostoria and Toledo were represented. They came even from New York, and up from the South -- from Birmingham and Jacksonville -- and points east and west, for Carey was a place of reunion.

The peaceful serenity of the park at night would be broken with the sounds of song and dance, the derbecki thumping and thrumming out the old folk music. At the first notes the debki chain would form, the best dancers leading the long line, waving their handkerchiefs to the music and calling out for all to follow.

The finest oud players in the United States coaxed golden notes from that plaintive instrument, playing soft accompaniment to the most renowned Arabic singers in the country. Musical notes and human voices rose as one in the summer air of that midwestern farm town of Carey.

Young people would walk about the grounds and find benches under the trees, lost in their own romancing, yet never far from the watchful eyes of the family elders. Many a match was made during the shrine days at Carey.

There was much food and drink and merrymaking, and nearly every Cleveland family had a favorite tale to remember about the days when Carey, Ohio was the big summer vacation.

"Those were wonderful days," Mrs. Joseph reminisced with a smile. "We did everything. We prayed, and we marched in the processions, and then we went to the park to spend the evenings with everyone we knew and loved. We sang and danced and had a wonderful time. And isn't that the way it should be, after all? Like the Bible says, 'there is a time for prayer, and a time for pleasure.' How good when we can share all of that together."

The Story of Barbara Jacob

The demographic character of the Cleveland Arab community did not change significantly until after the partition of Palestine in 1948 and the Arab Israeli War of 1967, factors which accounted for the exodus of displaced Palestinians, thousands of whom eventually came to the United States, many settling down in Cleveland.

However, an early Cleveland arrival from Palestine was Atullah Jacob. Even in those days, Ramallah, in the East Palestine district of Jerusalem, was a lush and prosperous city. Its farms and gardens nourished by the waters of many natural springs, Ramallah was fast developing into a resort and tourist attraction.

Atullah Jacob, nevertheless, was not content to remain in his native city, but was determined to come to the America he had learned so much about from the American Presbyterian teachers whose faith he followed.

He arrived in Cleveland in 1902 and died here in 1975 at the age of ninety-five.

"He was very proud of his name," said his widow, Mrs. Barbara Khattar Jacob. "Atullah means 'gift of God' and all his life he said it was his obligation to live up to that."

Barbara Khattar arrived from the Lebanon in 1913 at the age of fifteen, going first to Youngstown to her cousin's home.

"I wanted to earn some money to send home to my family in our village near Batroun, but then the war started in 1914 and communication was cut off. When I came to Cleveland," she said, "I went to work in a cigar factory at Woodland and East 14th Street with some other Syrian women. We earned \$2.00 a day. That was good money then.

"Then some friends I met said that was not an easy job for a young girl, and offered me a job in their restaurant. The owner's name was Khalil Tuma, and I became good friends with his daughter Selima and shared a room with her in their house."

Atullah Jacob was, by that time, a partner with Khalil Tuma in the restaurant. "I didn't pay much attention to him at first," said Mrs. Jacob. "He was much older than I was, and of course, he was one of the bosses.

"One day I got mad at Mr. Tuma because he was angry with something I did, or maybe didn't do, I don't remember. He swore at me, at least I think it was some bad words, and I was very humiliated and so I ran away from the restaurant and from the house. You see, the expression that is used is really a curse on your father, and I couldn't stand for that, could I? After a week, some of the men came to my other

friends where I had run away to, and they acted as a delegation to make peace between me and Mr. Tuma. I remember Mr. Orfalie, who owned a linen store at the Arcade. He was very kind, but stern, and he asked me why I was so angry with Mr. Tuma who 'loved me like his own daughter.' I said I didn't think it was nice of him to swear at me, and Mr. Orfalie said, 'So what is that my girl, didn't your own father sometimes swear at you? Come on now, didn't he?'

"Well, I cried, and they made me and Mr. Tuma make up, and Mr. Tuma who was really a good man, well he cried too. And so he hugged me, and kissed my cheek, and we made it up. Then I went back to work in the restaurant and back to living with Selima at their house, and we all got along very well."

About that time, Atullah Jacob began expressing his intentions toward Barbara Khattar, but at first she was dissuaded by friends.

"He is a good man,' they said, 'but he is much too old for you. And more, he is a Protestant and a Palestinian and you are Maronite Catholic and Lebanese. These mixed marriages don't work.'

"But finally I decided it would be all right. I could turn for him and be a Protestant, too, because after all aren't we all under the one God? And what if he was not from my own country, what of that, we were all Arabs anyway.

"We were married in Mr. Tuma's house, and Selima was my bridesmaid and Juryous Hishmeh who was also from Ramallah was Atulla's best man."

They went to live in a house on Central Avenue and soon started a restaurant of their own.

"Our restaurant was at 656 Bolivar Road. We cooked many things. Ham and eggs, and other American foods but also some Middle Eastern food."

In 1919, their first son was born. "I didn't know much about those things, and I walked from the restaurant to the Maternity Hospital which was on Cedar because I had some pain, but I didn't know the time had come. Well, they knew, the nurses, and they wouldn't let me go home. My boy was born that night."

The birth of a first son was a joyous occasion and everyone coming to the restaurant was treated to "Bahlawas" the rich nut filled, syrup soaked pastry served at Middle East festivities.

Early menus at the restaurant were cheap and filling. "We sold a plate of 'Kibbee' for 25 cents. Two 'Kousa' were also 25 cents. Rice was 5 cents and so was a dish of laban (yogurt). Chicken with 'hashwee' (meat and rice stuffing) was 25 cents, and 'Mishwee' (shish kabob) was 25 or 30 cents, I don't quite remember."

The Jacobs operated their restaurants for thirty years and catered weddings and parties. They provided for the education of their four children from the profits of their business.

"When we lived so close to downtown," Mrs. Jacob remembered, "I would sometimes get so sick for the smell and the feeling of the grass, and the open air that was in my own village, that I had to run away from the sidewalks. I would take my children when they were little, and we would walk to the Erie Street Cemetery, and today they laugh when they remember I let them play in the cemetery under the trees. It was so quiet and pleasant there, and there was

nothing frightening about it for us. We just took it for granted that here was another step in life.

"We found out when the memorial ceremonies were held by the Indians who came to visit and pray for their dead who were buried there. They used to tell me that the Indians who helped the first Cleveland settlers were in that cemetery, and I recall that there was once a fight between the city government and the Indians about how the graves were cared for and what would eventually become of them.

"It was good for all of us to be there among the natural things, and away for a while from the automobiles, the streetcars, the factory whistles, and all the business. It was good to smell the fresh air and to sit on the grass, and lean my hand upon the soft moist ground."

* * * * *

The Story of Helenie Farage

Gently smoothing the yellowed silk and soft chiffon of her wedding dress, Helenie David Farage noted that its tunic style and rose point lace trim would fit in nicely with the mode of the present day, and she had worn it as a bride over fifty years before.

Her daughter-in-law said, "It looks as if it would still fit you today, Mother, if you would try it on."

Helenie laid the fold creased gown against her breast and smiled. "My veil just went to pieces years ago. They were illusion silk net in those days, very sheer, and we wore them to the floor, all crumpled against the train of the dress, but they were gone the minute the air got to them. Not like the new nylon they have today. That would last forever."

Her story, she said, was not different from all the stories of her friends. "We came here, most of us young girls and young men, and it was to have a better life than back home.

"But yes, I did have a little harder time at first. You see, I was thirteen when we went from Mashta in Syria, to the Port of Tripoli. I remember that we left Tripoli on July 19, 1910, and it was a long hard trip until we got to Marseilles."

It became even more difficult at Marseilles for Helenie David. Her papers were not completely in order and she could not be permitted to enter the United States. "It was a very big problem for my parents. I was the youngest of the family so what should they do? Could they leave me alone in Marseilles, or should we all return to Syria, and try to get back to America again? That would not be easy. It took a long time to save money to bring a family to America."

A relative was finally found who would look after the young girl so that the rest of the family might be able to continue on to Ellis Island and America.



Atullah and Barbara Khattar Jacob, Wedding Picture -- 1918



Mrs. Helenie David Farage in her wedding dress which was first worn in 1914 for her marriage to Khalil (Charles) Farage.

"Then my aunt arrived in Marseilles on her way to Argentina, and she took me with her to South America. When my father sent my papers to Marseilles they wrote back and told him I was in Argentina and then he had to get them to Argentina so that I could come to America to my family. That was something to have those visas and permits travelling from Marseilles in France back to my father in Amherst, Ohio, and then out to Argentina, all to get a young girl into America to her family.

"Well, finally the papers got to South America and I arrived in America in 1912, two years from the time we started out from the Port of Tripoli. I was only with my family in Amherst for two years after all that, you know, or until I was seventeen, when I got married.

Khalil (Charles) Farage was from Colorado. "It was a little town -- maybe you've heard of it, Wallsenburg, that was the name. You know, he had a bad time too for a while. You see, he wanted to get to America, but first he went to South America because that was easier. He was not happy in South America and what he did then was to get to Mexico. Well then, he got into America from Mexico and went to Wallsenburg. You see he wanted to come to America so much that he couldn't wait for all the papers. He was a wetback and it took him years before he got his papers straightened out."

The Farages stayed only a short while in Amherst then came to Cleveland where there were more job opportunities.

Like many other young Syrian couples, their life in Cleveland began on Bradley Court.

"We had two rooms and a kitchen. Everybody had plain chairs and tables, not like today when couples start out with everything matching."

In those early days, life styles were based on temporary arrangements. Many were not certain they could even make it in America and home decorating was low on the list of priorities.

As jobs grew steady and the family prospered a sense of security and permanence developed.

"I remember one family, the Anters, bought a couch and two chairs that were a set, and everyone went over to see it, and soon the other women started buying couches and chairs that matched."

Life for Helenie and Khalil Farage centered around their religion. They were Orthodox and did not yet have a church of their own.

"Visiting priests would come to Cleveland, and we would have Mass in different homes. Father Sliman Merhis, who married us in Amherst, used to come here and we would have Divine Liturgy in the Armory on Bolivar Road. We used the billiards room for our services. Yes, there was Father Merhis, and then there was Father Spiridon Massouh who used to come up from Akron. Later he went to Canton and was the priest there for years. They had a big parish in Canton.

"When Father Massouh could not come, Father Atouf would visit us. We had Mass in many places, but Gray's Armory was the central location for a long time."

When no priest could visit, the Orthodox families would share in the services at St. Elias Melkite Church which was then on Webster Avenue near East 9th Street.

"Before we had our own church, we all went to St. Elias. We had weddings and funerals in that church no matter what religion we were. When there was something big happening everybody came -- the Melkites, the Maronites, the Orthodox. The Druze came too. It didn't matter what we were -- even that some were not Christian. It was important that we were all Arabic people and we stayed close to each other. We lived across the street from the church on Webster, and my second son was baptized by Father Mufleh who was the pastor. Oh, he was such a good man. You wouldn't believe how many people he helped. He used to get in trouble with his own people sometimes. You know why? He didn't keep real good books, but they didn't know about some of the good things he was doing. Some of the people who had a real bad time, especially in the Depression later, they knew."

While Khalil and Helenie Farage attended services in other churches, they worked and planned with others of the early Orthodox families for the establishment of a church of their own.

"We did everything. We had bazaars, we had parties, the men had meetings and formed a Council. Even during the hard times, people worked to build the church. And do you know, when we finally had our Church and our Pastor, we were in it only a few years and the church burned. To the ground. Nothing was left, only the walls. We had just decorated it and we had a big party to celebrate -- and the very next day the church burned. It was terrible to see it all gone, just four walls standing. Then everyone just dug in and went to work all over again. It was the middle of the Depression and the men who were plumbers and carpenters

went in and put in plumbing and a floor. They finished the basement in a few months so we could have Mass again in our Church. When I look today at our church building, the halls and the school rooms, I think of those people who sacrificed and paid off the mortgage and worked so hard. It was a very good thing, because that way our own religion is not lost in America, and our grandchildren have the church we built.

* * * * *



Chapter 15

THE STRUGGLE TO SURVIVE

During the year-and-a-half of America's involvement in World War I, the Syrian-Lebanese shared an experience that was far different from any they had encountered in their own land. Centuries of domination by the Ottoman Turks had suppressed for most any stirring of nationalism they might have felt. Conscription into the Turkish army was not for the purpose of defending their own country but to preserve the strength and power of the Turks and their Empire. Why should they do this? Better get to America as fast as possible. Here it was different. Here they could belong to this country, and this country to them as soon as they could get their citizenship papers.

Numbers of Cleveland Syrians went into the army while still aliens with a commitment that they would then get their citizenship. They had something to fight for. Too, a new sense of pride was rising among them as news filtered over that the Arabs in the Middle East were blowing up all the railroads from Medina to Jerusalem, thus breaking Turkish communications and turning the tides of war in favor of the Allies in that theater. Colonel Lawrence,⁵⁴ Prince Feisal and the leaders of a dozen tribes were becoming as well known as General Allenby, General Pershing, and Woodrow Wilson. The Syrian-Lebanese now had their heroes on both sides of the water.

Everyone followed the war news avidly. The Lusitania was a name that evoked grief and anger. "Lady Liberty" was a symbol of patriotism and pride. The Kaiser and the Boche

were the enemy. Turkey was the arch enemy and the news of each victory over her was received with joy. The heroism of the desert chieftains restored a lost dignity. For the Cleveland Arabs, World War I was a uniquely personal war. Their men were fighting in the American Army, and their compatriots of the old countries were playing a vital role in the Allied victories.

During the War, the flu epidemic took its toll in the Cleveland community, and the pain was compounded by the knowledge that relatives back home in the old country were suffering not only from influenza but famine as well.

Families went to each other's aid and took turns nursing the sick.

Henry George, whose orchestra and Cabin Club were for many years a highlight of the Cleveland entertainment circuit recalls the flu epidemic on Bolivar Road.

"Our house was like a field hospital. My mother, Admah George, had cots set up in double rows, along the length of each room, and I remember the smell of medicine, ointments and disinfectants, mixing with the steam from boiling kettles on the stove. The flu was highly contagious, but she had enough faith to insist she wouldn't get sick because so many people needed her. She just kept going, sleeping in her clothing and moving from cot to cot, checking the patients through the night. I guess she was right, for she didn't get sick, she just didn't have the time."

It was a year of Liberty Bonds, high prices, and shortages of foods that were sent to the Front instead. Coffee and sugar, two necessities in the Arab household were sorely missed.

No one blamed Woodrow Wilson, who was the hero of the hour, and many a grandmother drinking tea, or a mixture of chicory, would add his name in her prayers as she asked a blessing for the sick in America, the hungry in the old country, and the good "Malek" (King) Wilson who had everyone to worry about.

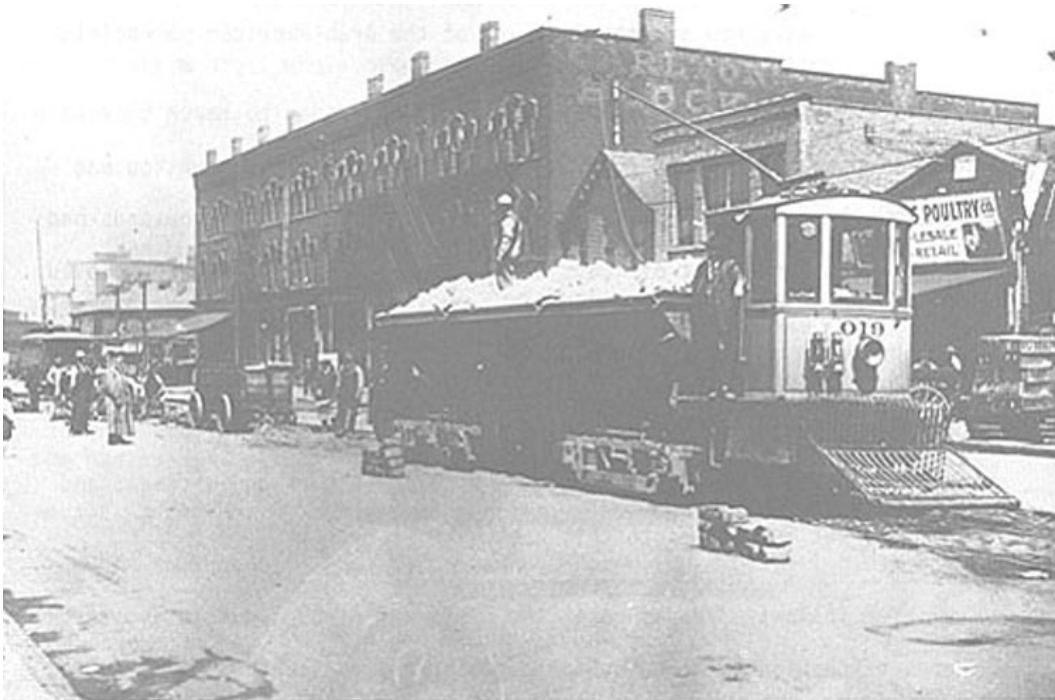
When church bells and factory whistles hailed the Armistice of November 11, 1918, the Arabs in Cleveland rushed out and joined the happy frenzy in the streets. Birth records for that year show a few Woodrows recorded. Two other names broke a record for popularity, joining the ranks of the Somia's, Alexanders, Abraham's and Mariam's permanently. "Victor" and "Victoria," were now an integral part of the Arab-American nomenclature.

Horrifying stories of the war's aftermath began to reach Cleveland from the Lebanon and other parts of the Middle East. Starvation had struck all the familiar villages, hamlets and hills, and thousands had died. Each letter set off days of mourning. The names of the beloved relatives, dead or sickened, were upon the lips of every daughter and sister, brother and son throughout the Arab homes of Cleveland. With the horror and shock came a renewed determination to bring to this land of health and safety the survivors of the dead brothers and sisters, and families set themselves to this task with vigor.

The following years, until the Quota Act of 1924 put an end to the hopes of thousands, more thousands of Syrians and Lebanese came into the United States. Hundreds reached Cleveland and were reunited with relatives from whom they had been long separated.



Syrian Women's Red Cross Auxiliary at Bradley Court Bolivar Road, Cleveland, Ohio – 1919



Street Railway Repair Crew directly in front of old Anter Bros. Wholesale Distributors established in 1912. Picture circa 1920.

The boom of the 1920's not only touched the lives of the Syrians and Lebanese, among them some of the newest of immigrants, but uplifted them upon a wave of prosperity that took them to new heights. They invested in real estate, and some, like their American counterparts, plunged into the stock market. The old "kashi" peddler pack, sewer and street work job of the early years gave way to the wholesale house, construction company, garage and automobile shop, fine restaurant or import business.

Some of the younger men attended business colleges and studied management and accounting so that the family businesses could be operated in a more efficient manner. Sometimes one would be heard to mutter, "I'm working on the adding machine, and the old man is still running it up in his head and on his fingers, and dammit he always comes out right, and beats me to it."

The doors of medical or law schools were opening to more young men, and young women were insisting on their rights to go on to college. Some broke down parental resistance, and eventually family attitudes changed from doubt to pride in the daughters' accomplishments.

Other young women went into business, setting up dress shops and import stores, or found jobs as secretaries. The liberation of Arab-American women was now keeping pace with that of their American sisters.

One young woman, age 20, took Fred Kohler, one of Cleveland's toughest Mayors, to court over a piece of rental property. She won her case, kept her property and set about developing it into a good investment. Her name was Julia Macron and she won success even though, like most of her generation, her education never reached high school level.

The Arab-Americans of the Roaring Twenties were beginning to intermarry with other nationalities and fast assimilating into the mainstream of American life.

The Wall Street crash and the great Depression which followed affected many of the small businesses which had begun so optimistically. For some, the gains made in the years of plenty were wiped out in a matter of hours. Students quit school and took jobs; families joined forces to regain their losses, and Cleveland's Arab-Americans like everyone else in America tightened their belts and added more water to the "shawraba." Around the big kitchen table they would spend their evenings listening to Jake and Lena, while they strung manufacturers' tags or assembled small parts in piece work jobs at home.

The Depression notwithstanding, they continued in their goals of assimilation. They organized cultural and political groups, aided in the Americanization of their more recently arrived friends and relatives, and joined civic groups which were not totally ethnic in their composition. The 1930's was a decade of growth and social development for the Arab-American community in Cleveland. The long struggle to overcome language barriers, cultural differences, and social and political discrimination was beginning to bear fruit.

Bolivar Road had faded into nostalgic memory as families followed the patterns of urban migration and moved further and further away from the central city to both east and west suburbs. Acculturation and the efforts toward assimilation brought the Arab Americans into ever closer proximity to the broad community. Like immigrant families of other nationalities, their life styles and customs did not

completely merge into that of the Anglo-Saxon mainstream but rather, flowed parallel in a comfortable side by side channel of watchful acceptance.

Politicians of both the Democratic and Republican parties, always on the lookout for re-enforcements, went among the Arab-American leadership and offered greater political involvement in the government of the Republic, an exciting prospect and challenge which brought promises of employment and prestige.

Some of the Arab-Americans who were approached lacked formal education. Some, on the other hand, were better educated than many of the native Americans in the wards where they attended meetings. All, however, shared a common goal -- an insatiable desire to make it good in America, and a pioneer spirit to achieve that ambition. Moreover, they were not yet a generation disenchanted with the American dream. For them the flag, the national anthem, the Pledge of Allegiance were the staff and watchword of the convert's zeal, and they flung themselves with the energy and enthusiasm of the missionary to bring their landmen into the privileged American activity of political involvement.

Among such leaders was a man whose love affair with America began during World War I when he served with the American Red Cross in Zahle, Lebanon. His mother was of mixed parentage. Her name was Louise Hurley. She was the child of a German father who was a political refugee from the Austro-Hungarian Empire, and of a Syrian mother. Jamil Kaim was the second youngest of six children born to Louise and Shaheen Kaim in 1892. Jamil's birthplace was the town of Aiteneet, in the fertile Bekaa Valley of Lebanon.

FATE OF FRUIT STAND UP TO KOHLER



BALKS CITY OUSTER

Continued From First Page

the reach of a petition filed by Arthur and Charles Rosenbaum. Meanwhile the girl and her father were demanding jury trial in police court. Their earnings amounted to that amount.

They were represented in police court by Attorney Herman H. Smith. Kerschlag's four judges of the court.

"I ordered the stand removed because it was obstructing traffic," Commissioner Shuman declared. Judges "Owners of automobiles and trucks complained about it. Besides this, Mr. Kerschlag was paying rent to Mr. Walter Stephens (the company), while the city is getting nothing, but is giving up."

The Macron girl, who lives at 215 Broadway st., insists Kerschlag declared in the presence of Mayor Kahlo and his staff that the city had "promised" her on word who would pay her a month for the stand. Then, although she says nobody else is paying more than \$15 a month for stands in the neighborhood, she said she presented a check for \$150 for three months' rent to the market commissioner, who refused to accept it.

The girl declares she has that the stand was obstructing traffic is only a few days old. She said she had heard about two months ago the city intended to shut her. The city shortly afterwards decided to charge her \$15 a month, she said, and only after it found she could pay this sum, was the decision to shut her made.

The Macron Fruit Stand

Above, the fruit stand of Miss Julia Macron at Columbus and Central Market. Below is Miss Macron.



Julia Macron's father is 40 years old.

He is no longer able to run the fruit stand at 2119 Columbus which has been the support of the family for 10 years.

As Julia, the only 20, managed the stand for seven years.

But the stand would be demolished because it had been damaged in a fight with a colored man, alleged by Philip Shuman, city street inspector, to ruin the Macrons. Fruits were scattered, vegetables were thrown, and a number of Shuman's party given a damaged eye.

At this when a crowd of 100 faced Shuman, calling him the "Kaiser of the Market House."

The Macrons have paid Columbus

Street Judge Levine to protect their against permanent action.

Shuman alleges the action was justified. He says the Macrons had no legal right to their location, that they were paying rent to Mayor Kerschlag, also declares who own the new back of the stand, which the stand used to be on the sidewalk, which is city property.

Shuman says the location of the stand should bring the city \$100 a month rent. But he thinks it is a danger to the busy market house traffic, and believes it should be abolished altogether.

"I've explained all this to Mayor Kahlo," Shuman declares. He ultimately will decide what the city will do.

Kahlo said Saturday he was "taking" Shuman.

Cleveland newspaper story on Julia Macron and her battle with the city.



Jamil Kaim's parents.
Shaheen and Louise Hurley Kaim in Arab Costume.
Circa 1900.

Shaheen and Louise Kaim sent the boy to primary school in Aiteneet. Ambitious for the best education they could provide for him, they then enrolled him in the American High School in Shweir, and from there he entered the American University of Beirut.

Prior to World War I, he had worked for the Sudan Railway, and from 1918 to 1920, served with the American Red Cross in the reconstruction and rehabilitation of the Lebanon.

Jamil Kaim, pursuing the love for America which had begun in his native land long before, came to the United States in 1920. Upon his arrival in Cleveland, he went into business and then threw himself into the activities of the Arab American community.

He was elected president of St. Elias' Church Council in 1922 and held that office periodically over a span of more than forty years.

He was a joiner, organizer, and innovator, and in 1930 he gathered a number of his countrymen together to form one of the first Syrian Lebanese Democratic Clubs in the United States.

With a salutation of "Dear Compatriot" a letter was circulated to the entire Syrian Lebanese community inviting them to meet on a Sunday in September at 1400 East 55th Street to join the efforts of the Aiteneet Brotherhood Association to "secure recognition from the Democratic Family."

Since the Aiteneet Brotherhood which he had organized the year before had been able to get some results within a year, reasoned the foresighted Jamil, it would be

advantageous to unite as many of his "compatriots" as possible in the entire Arabic community in a common goal.

"Let us stand firm with our mutual thoughts for a better world, and better conditions for our people," wrote Jamil Kaim. "Let us work together so that our ultimate goals and ambitions will be a shining example for all others to follow."

The Aiteneet Brotherhood which was sometimes known as the Aiteneet Syrian American Democratic Club listed its first officers as James (Jamil) Kaim, James Abood, Ernest Sabath, Mufleh Nahra, George Bird (Asfour), Tom Abood, Nasif Shibley, George Rahal, Aziz Thomey, and Mabas Nahas.

The Lebanon Syrian Democratic Club, which was organized following the letter to "Dear Compatriot," was active for many years and Jamil Kaim led it through several terms in office. Some of its other officers were James Abood, Dave Caraboolad, Elias Caraboolad, and Mary Amor Savolis, a high spirited individualist who was credited with many firsts among Cleveland Arab-American woman. Her marriage to a Greek was one of the earliest of the "mixed marriages." From the Twenties on, she had demanded equality of participation for women, and spear headed war drives, fund raising projects and relief efforts. Her leadership during the Lebanese Earthquake of 1956 was particularly memorable and her activities in numerous civic organizations set the tone for later generations to follow.

Jamil Kaim did not trust a single language to communicate his messages. Campaign letters supporting candidates for public office always included an Arabic translation, and the favored candidate's name was always spelled out clearly in English in the middle of an Arabic

sentence. Jamil, who was fast becoming "Uncle Jimmy" to the younger generations, was meticulous and careful that everyone should get the message exactly right.

Jamil Kaim firmly believed in reaching as many of his compatriots as was possible, and in informing the broader American community about his people. For this, radio was the answer, and in 1930, he organized and directed the first Lebanese Radio Program, its goal to preserve the cultural heritage of the Syrian-Lebanese people.

He had hundreds of friends throughout the city, in the business and political community particularly. He was a walking employment agency, his office in his pocket, names and telephone numbers on dozens of notes, as he found jobs for the many people who depended on him for help. Politics was a second nature to him and he continued in his work of founding Lebanese Syrian Democratic Clubs in Toledo, Akron and Canton. Appointed chairman of these various groups for the State of Ohio by President Franklin D. Roosevelt, Jamil Kaim plunged into his political and patriotic activities with the happy innocence of a boy on his first job, and the nationalistic fervor of an American zealot.

World War II found him at the head of a Syrian-Lebanese "Help Win the War" effort. Representatives of all the Arabic speaking organizations in Cleveland were mobilized into a committee which raised funds for a fully equipped mobile canteen which they donated to the Red Cross. They continued to pledge donations for war relief for the next three years until the end of hostilities.

"When the American Flag and our Motherland Flag is called to our attention," Jamil Kaim once wrote, "the blood through my veins sparkles



Gathering of Aiteneet men with some of their children. Cleveland, Ohio, Circa 1920.



Jamil Kaim receives award from Cleveland Lebanese Union

with inspiration, since patriotism and brotherly love towards our countrymen are my incentives. Since my youth I believed in them and have preached them to all my countrymen."

These were the years of intense loyalties to those men who had a family history of leadership, or who had taken strong command in the earliest years of immigration. Some led by force of a charismatic and dynamic nature. Issues were not as important as personalities or the one-to-one relationship, a characteristic uniquely Semitic.

Men like Jamil Kaim organized groups and held them together by the power of their own persuasive temperaments. They were men who were admired and respected because they had accomplished something, had gained success in business or politics in spite of the language and social barriers. They had broken through into the Masons, the Knights of Columbus and the Democratic and Republican parties. They owned businesses or had respectable professions and had won recognition not only from their own people but from the broad community as well.

These were the men who came forward as leaders in the twenties and thirties and continued on to become the elders in the forty to fifty years following. They were the men, and the women too, whose funerals were solemnized by the presence of five, six, or seven priests and bishops in the sanctuary, and whose funeral corteges, a block long, often took a detour from the usual route to take the deceased for one last drive past the place of business he had built up over the years out of the first dollars saved and unbelievable physical endurance. It was only in retrospect that later generations came to realize the capabilities and worth of these, the truly brave ones -- the pioneers who had paved the road that others would follow.

During the Thirties, civic and cultural involvement became more intensified, and the Arabic speaking Americans joined in community theater, debate clubs, and nationalities' festivals. They participated in the planning of the Cleveland Cultural Gardens, joined unions and civic associations.

The International Institute, forerunner of today's Nationalities Services Center, was instrumental in assisting two young women's groups to organize. These were the Syrian Junior League and the Capricornians, their younger sisters.

The name of the Junior League evolved after weeks of debate and soul searching for a suitable title. Some opted for Zenobia, in honor of Syria's warrior queen, and some thought Subaiyah would do well. However, Zenobia smacked of too much attachment to ancient Syria, and did not seem right for an American group, and Subaiyah could not be adequately translated, since the word lay somewhere along the meaning of "young ladies," "jeune Filles" or "marriageable virgins."

The name "Syrian Junior League" was changed in the mid 40's. The Cleveland Junior League, an earlier organization was concerned that two Junior Leagues might cause some confusion in the community. Since Lebanon had declared its independence in 1943, the opportunity was ripe to include the name of that state, and the Syrian Junior League became the Lebanese-Syrian Junior Women's League.

From its beginning, the Syrian Junior League, under the guidance and gentle "nagging" of Miss Margaret Fergusson, executive secretary at the International Institute, plunged into educational and welfare projects, activities which remain the major function of the organization today, now in its fiftieth year.

Christmas and Easter dances, outings on the Goodtime and the Aquarama, plays, card parties, bazaars, annual country club dinner dances, were all planned for the

purpose of raising funds for children's institutions overseas, scholarships for Cleveland students of Syrian-Lebanese descent, and donations to welfare agencies in Cleveland.



Honor banquet for Miss Bayouth of the Lebanese Y.W.C.A. --
Sponsored by the Lebanon-Wyrian Women's League - 1946.

When the campaign for a mobile canteen was launched during World War II the Syrian Junior League was one of the most enthusiastic and successful of the groups collecting donations.

In its early years the association with the International Institute gave the organization a stability that enabled it to establish a sturdy base and broadened scope, bringing its members into close relationship with other nationality groups also headquartered at the Institute.

The annual "Hanging of the Greens" was an evening of Christmas festivity in which conviviality, nationalism, a happy competitive spirit, music, dancing and good food were mixed together in happy human companionship. The winding stairways and mahogany bannisters, fireplaces and

mantles, sparkling leaded windows, and crystal and brass chandeliers of the old mansion that housed the Institute, were ornamented with green boughs, scarlet velvet, and Christmas tokens of many nationalities.

As Linda George Anter, a charter member of the League says: "We had everything there. There were German cookies, and Swedish straw ornaments, and all kinds of nationality things. Pictures, dolls, bells on the trees, candles and lights everywhere. We all shared Christmas together. We talked about our different customs, sang nationality songs, danced our dances. They were beautiful times and we made many friends; even when we moved away from the Institute many of us remembered the help that Margaret Fergusson gave us. We learned there and we grew."

Other charter and early members of the League were: Somia George Abookire, Linda Abraham, Martha Abraham, Linda Amor Asher, Sophie Zlaket Augustine, Anne Shibley Bird, Ann Zlaket Ganim, Elizabeth Jacobs Ganim, Emily Joseph Ganim, Sally Abraham George, Adelle Aftoora Hamra, Elizabeth George Hatton, Louise Hatton, Josephine Charley Kassouf, Carolyn Kaim Koury, Mathilda Thomas Mady, Victoria Shalala Otto, Nellie Sabbath, Marie Assef Samia, Edna Smith Shalala, Ida and Josephine Shalala, Edna Beshara Zarzour, and Nora Ganim Zarzour.

Many of the founders and early members continue to direct their energies toward the welfare of the present day organization.

As the group expanded and its membership increased it became necessary to move club activities from the International Institute to the Sheraton Cleveland Hotel.

When the Sheraton was closed for renovation in 1977, the Women's League took temporary quarters in the Plaza Hotel.

The Capricornian Club which had been organized for younger sisters did not continue long, since those members joined the League itself as soon as age permitted, and newer generations became involved in coed teen clubs at their own churches.

The Arab Arts in Cleveland

On January 12, 1930, two stories appeared in the Cleveland Plain Dealer which recorded a highlight in the history of the Syrian-Lebanese in Cleveland.

The first on page nine was headed, "Syrian Actors Tonight Open in P.D.'s "Theater of Nations."

Something different in the theater is in store for Clevelanders tonight. For the first time anywhere the dramatic aspirations of different national groups have been focused in a single, central small theater for a cycle of plays and ambitious musical productions.

The theatricals of these groups are being transplanted from obscure halls in widely scattered parts of the city to the setting of a model play house. The Little Theater of Public Hall, completed two years ago with the idea that it would be a workshop of the theater for Cleveland's community players. The Plain Dealer Theater of the Nations tonight presents its opening production, "The Robbers," Schiller's dramatic narrative, the work of Cleveland Syrians under the auspices of the Syrian American Club.

The play has been given before by the Syrian players, coached by Chick Shantiry and Dr. H. B. Khuri, who have given creditable presentations of Shakesperean plays and Syrian classics as well.

It is given in Arabic, native tongue of the Syrian people. Each group in the Plain Dealer Theater of the Nations will keep to its own

language in following through the drama series, for which more than a score of productions are now scheduled ahead . . . "The Robbers," and the presentation to follow will be staged under the direction of K. Elmo Lowe, assistant director and Max Eisenstat, technical director, who are bringing to the production the best developments of their work at the Play House.

But against the background of scenic and lighting effects provided by Eisenstat and Lowe, the play itself will be the native theater of the Syrians. Every encouragement has been given to bring this atmosphere into the fine setting of the Little Theater . . . the story of the play is the romantic one of the disinherited son of the old noble. Count von Maxmillian, and his robber band in the forest of Bohemia. The love interest is there in the attachment of Amelia von Edelreich, niece of the Count, for the dashing robber chieftain and the jealousy of the other son, Francis.

The brigands rob in the Robin Hood fashion, cutting the purses of the rich to help the needy, until the count dies and their leader wants to go back to the title and estates. Amelia and the Robber are united in tragic death when he refuses to abandon his band.

Julius C. Dubin is director of the Theater of the Nations. Associated with him are Beatrice F. Kalish and Hannah B. Goodman.

The story was accompanied by a sketch of the actors in 19th century European clothing.

On page 10 of the same issue, William F. McDermott, the drama critic wrote:

I think the nature of this initial drama is sufficient justification for one of the prime ideas motivating the entire project, which was that this succession of plays would give Clevelanders in general a new understanding of the richness and vigor of the culture of the different alien groups which reside in our midst and of which most of us know so little.

I must confess that in that choice (Schiller's play), I learned more about contemporary Syria and Syrians than I had found out in

my previous lifetime. Schiller is a great German poet, second only to Goethe, and "The Robbers" is one of the world's great masterpieces of dramatic literature ... In fifteen years or so of writing about the theater I have never been called upon to review this drama in an American play house. I think it strange and worthy of remark that the first opportunity I have had to do so should be offered by a group of Cleveland Syrians. The play will be given of course, not in German, but in Arabic. It is a round about way of introducing a German classic and it suggests a number of things about present day Syria and the Syrians, one of which is that their dramatic taste is more cultivated than that of Broadway and America.

What play do you suppose a group of Americans residing in a foreign country would select to present in their own language before a people speaking another language? Would they choose something by Shakespeare, or Ibsen, or Hauptman, or maybe one of the Theater Guild's more ambitious products? I believe it very likely they would select "Abie's Irish Rose."

Nothing could be more serious than "The Robbers." It is as tragic as King Lear, and full of turbulent action, of a frenzy of feeling, and the majesty of the sombre.

In choosing this play from the dramatic literature of the world as the first offering in this series . . . can we assume that there is something in it akin to the genius of the Syrians, something that they especially understand and find sympathetic, and perhaps to the average American theatergoer that assumption will explain a great deal about a country which he knows vaguely as one of the oldest in the world and which he would have difficulty in definitely locating on the map.

The following day, January 13, 1930, William McDermott's critique appeared on page one of the Cleveland Plain Dealer. It was headlined: "Fire and Passion Mark First Play in Theater of Nations," and a sub-heading stated that the theater was filled.

Mr. McDermott said:

The Theater of the Nations, a civic project long dreamed of by local people interested in the drama and in the cultural life of the many foreign groups resident in Cleveland, was brought to its first fruition under the sponsorship of the Plain Dealer last evening in the Little Theater of Public Hall with the presentation by Cleveland Syrians of Schiller's poetical drama, "The Robbers." The first performance on this program which was under the auspices of the Syrian American Club justified the planning and the hoping that had gone into it . . . Here was a masterpiece of the romantic German drama, done in Arabic, and done with a fluency and force that showed evidence not only of unusual special aptitude but of long training in the acting and producing of such dramas. It was an amateur presentation and pretended to nothing more, but it was not the sort of amateur production to which we are used in the English speaking theater.

Not only was there no hesitation, no laggardness in catching up cues or none of the contretemps that usually typifies a production by amateurs, but there was in the playing of the principle parts, a quite unusual feeling for melodramatic character and an ability to project that feeling over the stage to an audience many of whom were not acquainted with the language in which the actors spoke.

McDermott speaks of the "storm and stress" of the play, the robustness and violence of the characters. "To play such characters satisfactorily requires a certain vigor, a broadness and sweep of method, something like that needed for the playing of Shakespeare . . . and this Syrian company so far as I can judge, knowing no Arabic, brings to it just that quality."

The drama is full of long soliloquies, of speeches so tenuously drawn out that the memories of the actors must be at considerable pains to retain them.

Realistically spoken, they would certainly tire an American audience pretty intolerably. These actors speak them as they are intended to be spoken, with heat and emphasis, thereby infesting what is essentially untheatrical with a certain color and liveliness . . . Daher Rumya enacts the hero, Charles von Moor, a character in the creation

of which Schiller was obviously influenced by Hamlet, just as there are traces of Richard III and Iago in another principal character, Francis, the villainous brother . . . George Ziady as Francis is especially notable for the force and fluency of his personation of this extraordinary villain, and Daher Rumya as Charles gets the feeling of the brooding Hamlet quality of this character coupled with a fiery resoluteness which was not at all Hamlet-like but quite in keeping with Schiller's hero. Sadie Shantiry brings an effective voice and a skillful technique to the role of the heroine, and Chick Shantiry adequately evokes the weakness and pathos inherent in the character of the father of the two warring sons. Count von Moor.

There were a number of vivid and forceful characterizations among the robber band, and the whole performance was distinguished by a continuous liveliness and an unusual definiteness in the delineation of character.

The following year, the presentation of the Syrian players for the Theater of the Nations was a five act historical drama by Chickry Ganim. Antar Ben Shaddad, which was first presented at the Theater de l'Odeon in Paris in 1910. A Plain Dealer story on February 26th, 1931, declared it had been unanimously acclaimed by critics for its rapid dramatic action, colorful atmosphere and epic grandeur.

It was announced that the play would offer "special scenic effects, native Syrian music, and the famous traditional sword dance ... to make this offering one of the most vivid in the Plain Dealer series. Oriental dances would be performed by Mary Shantiry, Amelia Haddad and Gazaleh Courey.

On February 27, 1931, the following article appeared in the Plain Dealer:

"Syrian Play is Tale of Warrior"

Antar Ben Shaddad, Syrian Dramatic Club's presentation in the Plain Dealer international drama series at Public Hall's Little Theater Sunday afternoon faithfully follows the historical tradition of its hero.

Antar, sometimes called the Bedouin Achilles, is no imaginary person, but a celebrated warrior of the seventh century and author of one of seven poems suspended in the Kaaba at Mecca.

Feats of prowess, the beauty of song, undying love, great and simple nobility of soul, all characteristics dear to his people, make him their greatest hero.

The romance of Antar, and not, as generally supposed, the Thousand and One Nights, is the work which is the source of stories told in the tents and coffee houses of Syria, Egypt and Arabia.

In those far off lands there is a class of professional story tellers, most of whom are blind, who tell only these tales. Such a man is called an Antari.

Antar was the son of Shaddad, by a black woman whom his father had made captive in a predatory excursion. By the heroic qualities which he displayed from his earliest youth, the hero raised himself from the state of slavery in which he was born, to the confidence of the king, a pre-eminence above all the chiefs, and to marriage with the beautiful Princess Abla.

The roles in the drama are played by:

Joseph Shiekh as Antar; John Sadich as Shiboob, his half brother; Sam Kassouf as Malik, Prince of the Beniabs; Sophie Jeha as Princess Abla, his daughter; Mrs. Dorothy Joseph as Selma her waiting maid; Karim Khury as Prince Amarat, Antar's rival; George Ziady as Zobier, captive chief of an enemy tribe; Elias Kaforey as a prince; Fred Shaheen, Assad Abraham and Elias M. Ellis as shepherds.

Dramatic performances continued for several years, even after the Theater of Nations project was concluded. Members of today's "elder" generation often talk about the

exciting moment when the house lights dimmed and the curtain went up on magnificent scenes of Damascus gardens or the opulent splendor of an Arab palace. For many who were children then, memories are evoked of a beautiful mother in her thirties, standing center stage, resplendent in satin and jewels, pouring out the rich notes of an Italian or French opera in Arabic; or of a father, noble and brave, a desert chieftain, sword raised high, dedicated to saving the city and his people from the enemy.

* * * * *

Sports

In March of 1937, a newspaper story headlined: "A Woman in a Man's World -- Edna" disclosed one of the first of the women's liberation breakthroughs in sports competitions.

"The Men Resent it but Net Queen Plays in Their Tourney," was the subheading of the story which began: "I think the men resent it," laughed Edna Smith (whose name was a translation of the Arabic "Haddad"), the tennis star who is now performing in her and Cleveland's very first co-ed tennis tournament. Edna was asked how men react to a tennis beating from a woman. Nasty rumors abound that the boys objected to letting Edna into the city men's singles tournament at the Indoor Tennis Center. The dark-haired midget sized (four feet, eleven) city and state champ is the only gal entered.

"And on Monday night the worst fears of the male tennisers were realized. Edna swamped Colin Richards by 6-0, 6-2 in the first round. Sunday afternoon she returns to the wars against Bob Tryon of the John Carroll netters.

"Putting me in the men's tournament was the idea of Phil Greenstein, manager of the Indoor Center," revealed the possible spear head of a new woman's suffrage movement in the field of sports.

"But the co-ed idea never will spread," maintains Cleveland's best woman tennis player.

"The reason it seems is that the U.S. Lawn Tennis association elders would be aghast at the very suggestion and would never, never sponsor a mixed tournament, anymore than the University of Illinois will allow co-eds on the college golf team."

The story suggested that Edna Smith's main intention in getting into the men's tournament was to improve the standard of women's tennis in Cleveland.

Edna Smith, went on collecting trophies in city, state and national competitions. One of the first Arab American graduates of Ohio State University, she began a twenty year teaching career in the early 1930's in the Cleveland Catholic Diocese, and in Sisters College, the forerunner of St. John's College. She married James Shalala in 1939 and when their twin daughters were in school she herself returned to the classroom, switching careers to earn a law degree. Edna Smith Shalala became the first woman attorney of Syrian-Lebanese descent to practice law in Cleveland.

Education

By the mid thirties, American colleges were experiencing an academic invasion that would set the stage for broad changes in the educational systems of institutions of higher learning.

The children and grandchildren of the immigrants of the early 1900's, graduating from high school in the years of the Depression, realized that a high school diploma was no longer adequate if they were to establish a firm footing in the professional and economic mainstream of American life.

With the sons and daughters of native Americans, the ambitious Syrian-Lebanese waited table in college cafeterias, did housework and baby sitting in faculty homes and worked at any odd job that would help them earn that coveted sheepskin.

Cleveland Arab-Americans went to Ohio State, Western Reserve and neighboring universities. Getting their Bachelor's degrees, a few continued the struggle into medical and law schools and other specialized fields.

While the ambitions and determination of all of these students was noteworthy, there was one Cleveland student whose struggle for higher education was an epic of perseverance, self sacrifice, and victory over a physical handicap that in the thirties carried a stigma that was not limited to the group but was universal.

Born in St. Louis, Raymond Shibley was blinded, as numbers of children were at the time because of improper eye care at birth. When the family moved to Cleveland, Nasif Shibley, his father, opened a grocery store, staunch in the belief that a self-owned business would afford independence and security for the family. He feared for the future of his son and was determined that the boy would not have to rely on the kinds of jobs open to the blind for his livelihood.

"My father had an obsession about it," says his daughter, Anne Shibley Bird. "He was in his forties when he died, and

through his last illness he pleaded with my mother and myself to keep Raymond in school and see that he got as much education as possible. He would say, 'Don't ever let your brother have to carry a tin cup, or sell pencils on the street. You must promise that this will never happen.'

Toward this goal for higher education, Nellie Shibley, the mother and her daughter Anne, threw all their resources. The grocery store was open for long hours, seven days a week and the energies of mother and daughter were spent in making it successful in order to finance the son's education.

On graduation from East High School, Raymond applied to Western Reserve University but was rejected on the grounds that he would be unable to keep up with his classes because of his handicap.

Mother and daughter, fortified by friends and well wishers in the entire community, bombarded the admissions office with pleas, demands, and letters of support until finally the exception was made and the young man enrolled.

In June of 1937, Raymond Shibley was graduated from Adelbert College of Western Reserve with a Bachelor's degree in liberal arts with a major in French. He graduated cum laude in a class of approximately one hundred and fifty.

This was not yet enough. While his sister remained at home to run the family business, Raymond Shibley and his mother travelled to Lebanon, to the family village of Aiteneet. There he was married to Latifie Abu-Nader, and the young couple set sail for Paris and the Sorbonne.

Of a class of seventy in French phonetics, thirty-five failed the courses. Raymond Shibley, in spite of difficulty with the written exams, which he wrote with stylus and typewriter, topped the remaining thirty-five to receive a

mention tres honorable, the first American student in the Phonetics Institute to achieve such a high score since 1926.

When the young Shibleys returned to Cleveland, Raymond Shibley took on the work of tutoring sighted people in French, using a dictating machine and tape recorder.

He received a Master's degree from Western Reserve in 1940 and became the first blind student to receive a teaching certificate in the State of Ohio.

Raymond Shibley taught for a number of years until a serious illness impaired his hearing. Although semi-retired, he continued his interest in languages, literature, and history through the use of recordings, making particular use of the talking books for the blind from the Cleveland Public Library.

Post World War II Period

Interest in affairs of the Middle East took a political turn as the international spotlight turned to Palestine during the years of the British Mandate preceding the outbreak of World War II.

Young men of the Arabic speaking community joined in vigorous debate with fellow Americans from the Jewish community on the controversial and inflammatory subject of Palestine, and its political and human rights.

The Cleveland Public Library was among the sites used for these debates which drew large audiences. Among the most persuasive of the Arabic speaking debaters were James (Jimmy) Shalala and Burt Haddad.

Motivated by a strong sense of personal involvement. Jimmy Shalala encouraged his contemporaries to engage in

the political arena and in social and cultural pursuits. He was a founder and early president of the

Midwest Federation of American Syrian-Lebanese Clubs and was long active politically in Republican circles. In 1947, he was instrumental in bringing into Cleveland nearly ten thousand Syrian-Lebanese from throughout the United States in a Midwest Federation Convention of several days duration. The meetings and the grand banquet and dance were held in Cleveland's Public Hall, the only building in the city large enough to accommodate a gathering of that size.

Burt Haddad was a driving force in the organization of overseas relief programs for the Middle East following the Partition of Palestine and the outbreak of war in 1948. He was the recipient of numerous honors and awards from the United States and Middle East governments for the humanitarian efforts he had spearheaded, among which was a clothing caravan which was convoyed across the United States collecting thousands of tons of goods for shipments overseas.

The process of assimilation and acculturation continued through the 40's, 50's, and 60's. The Arab American community no longer conducted its life in a peaceful parallel to that of the broader community, but was absorbed into the economic, educational and social life of the mainstream.

However, the churches continued to be the focal gathering points for the largest segment of the Arab-American community in Cleveland. Since each church was now well established it was no longer necessary to share church facilities. The spirit of cooperation and unity often characteristic of small beginning groups was dimmed by the

economic advances and social competition indicative of an expanding community.

Intermarriages had become common and members of other nationalities brought into the Arab-American community their own customs and national characteristics, adding new vigor and drive, particularly to the women's groups. Bazaars, carnivals, Las Vegas Nights, and other fund-raising affairs were held annually, each group competing for the biggest and the best turnout, the richest outlay of cash.

While assimilation and Americanization continued in the evolving ethnicity, there remained, nevertheless, undeniable traces among even the younger generations, of that inheritance of the old Turkish domination, the millet. Representation by group, and conduct by group, reminiscent of the one-to-one ties in the ancestral land still influenced many of the activities of the community.

In the evolution of ethnicity, Arab-Americans, like other first- and second-generation children of immigrants were in a period of transition between the old-home learned customs and culture of the group society, and the new western orientation of the society of individuals.



The Million Pound Clothing Drive for Arab Refugees Organized by Burt Haddad -- 1952

Chapter 16

THE ARAB-AMERICAN PARISHES IN CLEVELAND

St. Elias Melkite Byzantine Catholic Church

The religious descendency of St. Elias Melkite Byzantine stems from conversion to Christianity by Jesus Christ and the Apostles. The origin of this Eastern rite Catholic sect dates back to the Church of Antioch.

Known in the dioceses of Jerusalem, Amman and Galilee as the Greek Catholics, the Melkites trace their name to the Ecumenical Council of Calcedon in A.D. 451. Derided by the main Antiochian body they were identified with the "Melko" or emperor. Following the Emperor, they were the only Christians in the Middle East who upheld the doctrine of two natures in Christ.

The Melkite form of church government is identical with the autocephalous Orthodox Church, its bishops being elected by the Holy Synod which meets annually. This Synod compares to the Roman Curia and the College of Cardinals of the Latin Church. However, until the establishment of the Melkite Apostolic Exarchate of the United States in 1966, all Melkite parishes were under the jurisdiction of the local Latin rite Bishop. The Melkite rite is in communion with Rome. The Patriarch is the elected leader of the church. His full title is Patriarch of Antioch, Alexandria, and Jerusalem and All the East. When elected, he requests the Pope of Rome to receive him into communion. In Lebanon, offices of the Permanent Synod

are in Ain-Traz. In America, the diocesan offices for the United States are in Boston.

The Melkites in America, like members of other eastern rites, had for years, until the Second Vatican Council, endured attempts, within and outside the rite, to introduce Latinization into their liturgy. The decree of the Second Vatican Council that "All members of the Eastern Churches should know and preserve their legitimate liturgical rite and their established way of life" restored for many Melkite churches the earlier practices of the church. "First Holy Communion" and Funeral Masses have been abolished in numbers of churches. The three "Sacraments in Initiation," Baptism, Confirmation and Holy Eucharist are administered by the priest to the infant in the same ceremony. While it was normal procedure in the Middle East to ordain married men into the priesthood, this practice is still prohibited in North America, as is the granting of divorce with permission to remarry.

The North American diocese now includes 26 parishes, seven missions, and four monasteries, with 20,000 members in organized parishes, and another 50,000 who do not live near a Melkite church. The first American Melkite parish was that of St. Joseph in Lawrence, Massachusetts which was founded in 1896. Five years later, in December of 1901, the Reverend Basil Marsha of Zahle, Lebanon, visited Cleveland and encouraged a number of the early Cleveland families to organize a Melkite parish in Cleveland.

The first Melkite Byzantine Liturgy in Cleveland was celebrated by Father Marsha on Christmas Day in the Chapel of St. Joseph's Church on Woodland Avenue and East 23rd Street. This small group of Melkites continued to

attend Mass celebrated by Father Marsha at St. Joseph's until 1903 when a chapel at St. John's Cathedral was made available to them. In 1903, they formed the St. George Society with the purpose of founding a parish of their own. Salim Caraboolad was elected its first president. In 1906, Joseph Jalylatie offered the use of a building at 2231 East 9th Street, which was converted into a church, and Bishop Ignatius Horstmann named Father Marsha the pastor of this Melkite community. This church was the first Melkite church west of New York and the third to be established in America. For a number of years it served the entire Lebanese-Syrian community, until each rite could establish churches of their own. As Father Marsha visited cities throughout the United States and Canada, Father Abraham Istaphan of Jennin, Syria, cared for the needs of the Cleveland parish. Plans continued for the purchase of a suitable church building and a number of families pooled their resources to bring to reality their hopes for an established church. The names of some of these founding families were: Abdou, Abraham, Aftoora, Anter, Caraboolad, Jaber, Jalylatie, George, Hashem, Karam, Kassouf, Macron, Maloof, Mansour, Nasrallah, Nyme, Otto, Tuma, Zarzour, Zeglob and Zlaket.

Two houses on Webster Avenue, at 1225 and 1227, were purchased on November 5, 1907, and remodeled into a church and a priests' residence. Bishop John Farrelly dedicated the church in April of 1908. In the earlier years, the parish was known as the "Church of the Syrian Catholics" and was at times called "The Church of the Savior for the Syrian Catholics." When the parishioners worshipped at the

little building on East 9th Street, they called their church the "Church of St. Basil for the Syrian Catholics."

Since many of these parishioners were originally from the Lebanese towns of Zahle and Khirbet Kanafar where the churches were dedicated to St. Ellas, the Prophet, it was decided to call the new church on Webster St. Elias Church, the name it has borne since 1908.

The first wedding in St. Elias on Webster was that of Saide Moshe Anter and Sa'aman (Sam) Heikell Macron in May of 1908. The first child to be baptized in the new church was Fuad Elias Boutros Nyme.

Upon the return of Father Marsha to his homeland in 1921, Bishop Joseph Schrembs of the Diocese of Cleveland appointed Rev. Malatios Mufleh pastor, a post he held until 1955, except for a one-year temporary assignment in Connecticut. Father Mufleh was convivial and outgoing, a good mixer who enjoyed a one-to-one relationship with his parishioners. He had a voice that rang pure and clear in the chanting of the liturgy in the little white church on Webster Avenue, a hand that was quick to cuff a restless schoolboy, or pull the curl of a dark-eyed, shy, little girl. A cigar was always clamped firmly in a mouth nearly hidden by a heavy black beard, which he refused to shave for years, much to the fury of some of his westernized parishioners. In the difficult years of transition with the church still accountable to the Latin Diocese, and parishioners demanding western innovations. Father Mufleh led the parish with a spirit of compromise, good humor and patience. He encouraged students in the Catholic high schools to conduct Catechism classes for young first communicants, nonchalantly accepting the preparation for the ceremony. He alone recognized that

this was really a Second Communion, having, himself performed the first when he baptized these children. "Well, it's all right," he would reason, "their mothers want them to wear a white dress and veil and new white suits -- they want to have something special here in the church, so what harm." On confirmations he was equally amenable. "Well, if this child was confirmed at baptism, can it harm him to renew this dedication to the Holy Ghost? And is it not better to include him with all his American classmates when the bishop slaps their faces?"

In the earliest years of his pastorate, he encouraged the formation of clubs and organizations, one of the first being the St. Elias Ladies' Guild in 1923. This group was a re-organization of one which had been started in 1915. A bazaar held in 1924 netted over \$2,200.00, no mean sum for a small group of beginners in club work. Father Mufleh early recognized the effectiveness of a committed women's organization and as the group broadened their activities, he encouraged them to continue in community and civic involvement. One of the highlights of their long record was the participation as a unit in the International Eucharistic Congress which was held in Cleveland in 1935. Asked to attend the nationality procession in native dress, the women decided that gowns representative of their early Christian rite would be most suitable. One of their members, Jennie Bowab Haddad, designed a long "thob" reminiscent of that worn by Mary the mother of Jesus, whom these women claimed as a daughter of Syria. The gown was of white silk crepe, its long wide sleeves lined with a deep cuff of blue and its flowing fullness girdled with a gold silk cord. A long veil, a mantille, of white chiffon completed the costume.

On the day of the procession, more than a hundred women -- mothers with their teenage and married daughters, and old grandmothers taking slow and painful steps, marched in procession at the Cleveland Stadium, thousands of eyes upon their Holy Land dress.

St. Elias Church . . . Then and Now From "Our Celebration" 70th Anniversary
of the Founding of St. Elias Church



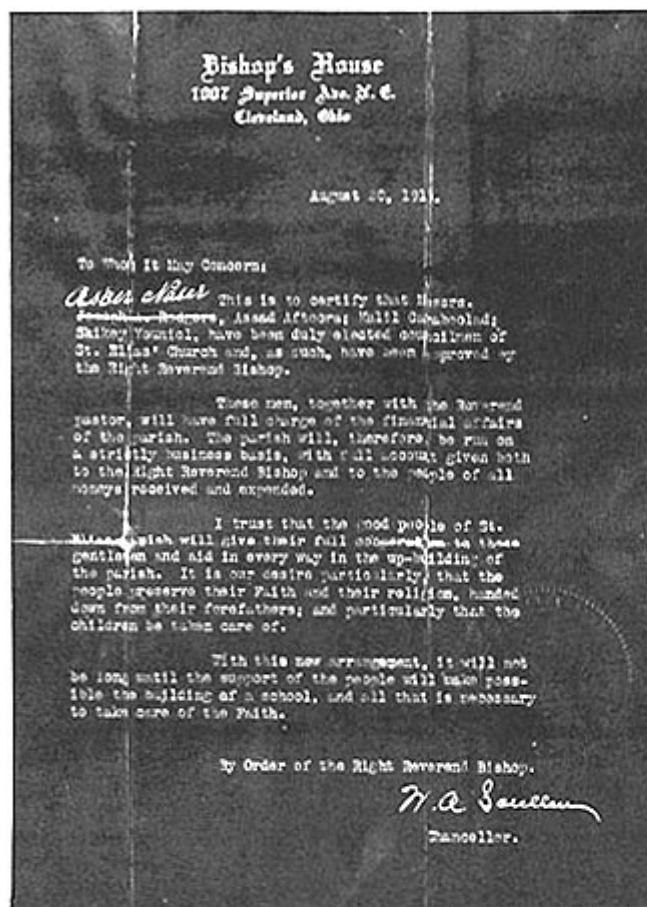
Webster Street
Church



Scranton Avenue Church



Memphis Avenue Church



Below: The
Elias -- Whe
meets West.



The years of the Depression brought progress for the parish nearly to a standstill. Parishioners were forced to dedicate their energies toward economic survival for themselves and their families.

In those years Father Mufleh often strained the patience of some of his more affluent parishioners to the breaking point. Many a grocer or confectioner resorted to a string of profanities following the good priest's visit to the store. "Ah ha," Father would exclaim, shaking open a brown grocery bag, and sauntering around the store, "what beautiful oranges," and into the bag he would drop a half dozen hand-picked oranges. A few firm, rosy apples would follow, and a can of coffee or a box of tea.

A visit to the ice cream parlor or confectionery resulted in a few Hershey bars and a pack of cigarettes finding their way into the brown bag.

While the grocers were having a hard time making ends meet, there were others in the Webster Avenue, Woodland and Central neighborhoods who had already sunk into the depths of poverty and despair.

For Father Mufleh the solution for balancing the economy was clear and simple. The grocers had a little extra -- well, he would take some for those who had none at all. This way he could join the giver with the recipient in an anonymous act of charity in which all would benefit. Best of all, the cloak of secrecy preserved the undamaged dignity of the poor. If others wanted to think the priest was greedy, well, so be it -- he was the priest. He blew his smoke rings and smiled.

As the parish outgrew the small church on Webster, a search was begun for a larger building and more parking

space. In 1937, the South Presbyterian Church on Scranton Road and Prame Avenue was purchased for \$20,000. The building was remodeled to suit the special needs of the Eastern rite and was dedicated by Bishop Joseph Schrembs of the Cleveland Diocese in 1938.

Added to the names of the earliest founders were names of families who worked to further the progress of the church on Scranton. Some of these were: Abood, Bader, Bird, Boukhair, Bou-Sliman, Elias, Essie, George, Haddad, Hakaim, Hallal, Hankish, Hanna, Hatton, Heikell, Holloway, Jacobs, Joseph, Kaim, Khoury, Kotoch, Morad, Nasser, Obde, Owen, Rassie, Razek, Rizk, Ryai, Sabath, Salim, Shaker, Tackla, Unis, Zambie and Zkaib.

The president of the Church Committee at that time was Dr. H. B. Khuri. During these years, a Junior Guild had been organized to involve the young people in church work. A Sodality for the younger matrons was named "Our Lady of Mt. Carmel" Sodality to commemorate the mountain of Elias, the Prophet.

By 1952, the responsibilities of the parish had increased enough to warrant the appointment of an assistant to Father Mufleh. Rev. Ignatius Ghattas, a native of Nazareth, Palestine, arrived in December to take up his duties at St. Elias.

In January of 1953, Father Mufleh was elevated to the rank of Archmandrite. One of the first responsibilities of the new assistant was to organize a Holy Name Society and to begin language and cultural classes for the parish children. A parish newspaper was also developed. A choir was trained which became noted for the excellence of its performances.

The choir often sang in other cities. Much of its music was recorded and sold well.

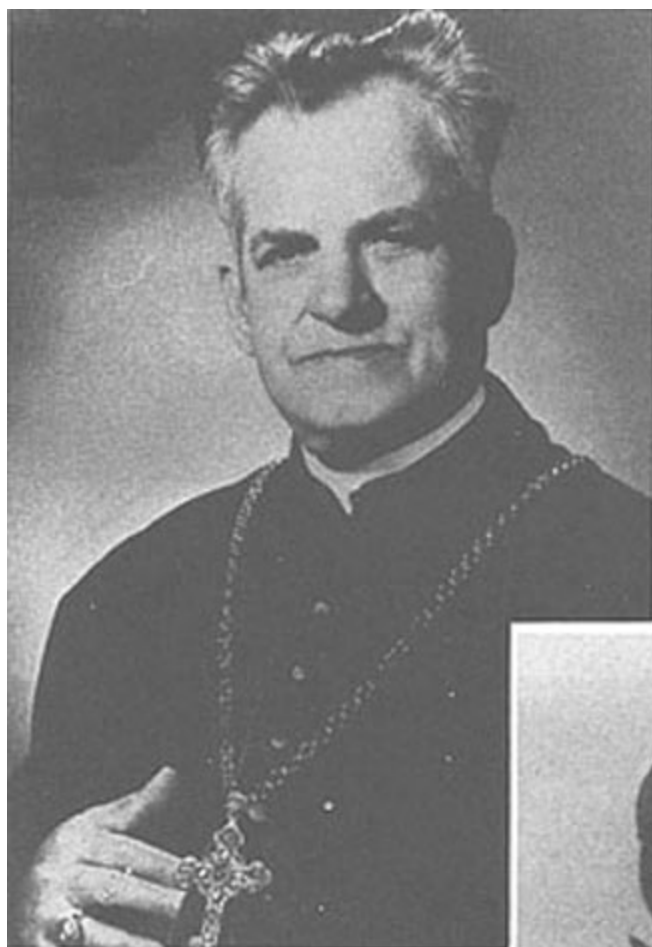
When the burdens of age and illness became too heavy for the pastor, Archbishop Edward F. Hoban named Rev. Ghattas "vicarius Adjutor" with full responsibility for the administration of the parish.

Under the guidance of Msgr. Ghattas, the parish continued to grow and plans were initiated in 1961 for the building of a new church. Funds were raised by solicitations, pledges and through such group efforts as bazaars, dances, teen and young peoples' activities, banquets and anniversary dinners.

In 1964, the new St. Elias Church on Memphis Road, one of the finest examples of Byzantine architecture in the United States, was dedicated.

Today this church serves about 600 families, a number of them non-Arabs who have been attracted to the church by the cultural and educational programs developed by the pastor.

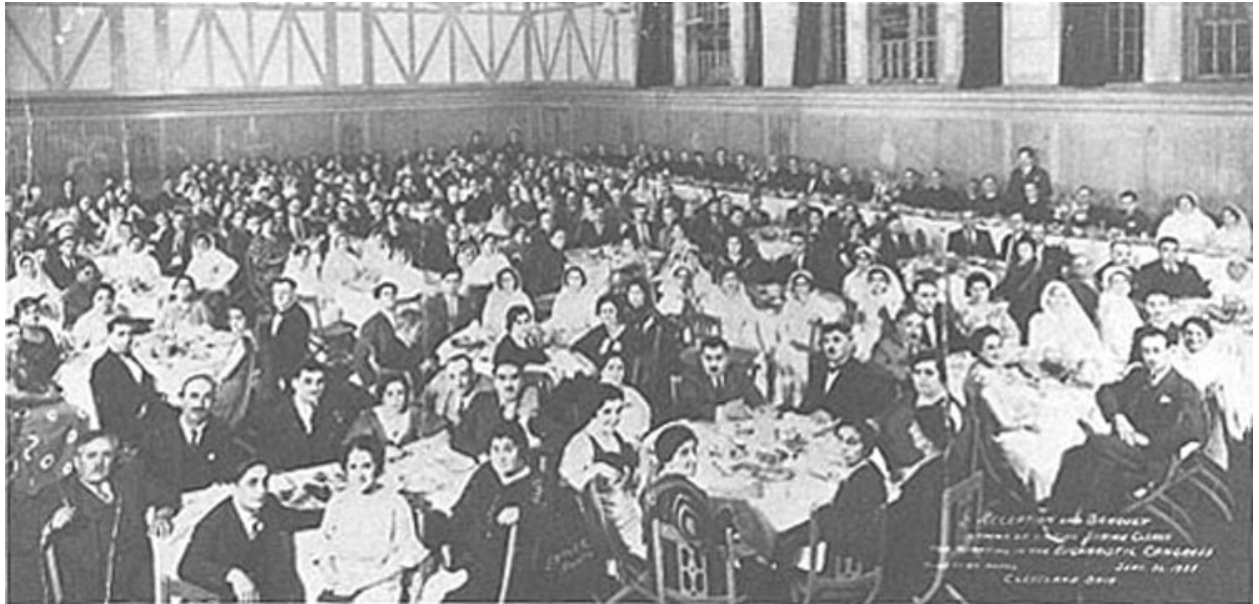
* * * * *



Left: Rt. Rev. Malatios
Mufleh, B.S., Archimandrite,
Pastor of St. Elias Church
for 34 years. Deceased.



Right: Rev. Father Ignatius
Ghattas, B.S., and present
pastor.



Banquet following Eucharistic Congress Cleveland - 1935



Women's group St. Elias Byzantine Melkite Church with Pastor Rev. Ignatius Ghattas.
 Pictured: Archmandrite Ignatius Ghattas with Mable Shaker, Nellie Bird, Caroline Koury, Renee Jacobs and Frieda Macron.

St. Maron's Maronite Catholic Church

Ascribed to St. James the Less, Bishop of Jerusalem, the Maronite Rite is one of the oldest in the Church. Its liturgy is recited in Syro-Chaldaic or Aramaic, which was the language of Christ.

The Maronites are followers of a saintly hermit, Maron, (Mar Maroon) who lived in Antioch in the fifth century, but later took his followers from the Syrian Valley of the Orontes River into the Lebanon, the mountainous range of Greater Syria. Here the sect grew until it became the largest Christian community in Lebanon.

While the Maronites have been in communion with Rome since the 12th century, they are still governed autonomously by the Patriarch of Antioch, whose offices are in Lebanon.

The Maronite Rite is the only one of the Catholic Eastern Rites which does not belong to a Byzantine branch, its liturgy celebrating the Eucharist in expectation of the coming of the Lord, rather than as in the Byzantine liturgy, the risen Christ in His Glory.

The Maronite liturgy therefore, emphasizes the necessity of purification before the second coming of Christ, reciting after the Words of Consecration, "Do this in memory of Me ... until I come again."



Left: Very Rev. Msgr.
Joseph C. Feghali
Pastor of St. Maron's
Church from 1951 - 1977.

St. Maron Church
1245 Carnegie Avenue



ST. MARON CHURCH
1940 _____ 1985

The Canons of the Mass share their heritage with the Chaldean Rite, the Syrian Catholic Rite, the Old Syrian Rite, the Malabar Rite and the Malankar Rite of India.

Some of the liturgy has absorbed innovations from the Roman Church, notably marking changes during the Crusades, and following the printing of the Maronite Missal in Rome in 1592 and 1716, and the convening of the Lebanese Maronite Synod of 1736.

The Maronite Rite has spread to Cyprus, Egypt, Palestine, Iraq and Rhodes, and has emigrated from the east throughout North and South Africa, Australia, Canada, the United States, Mexico, South America and Europe. In the United States, the status of Exarchate has been elevated to that of a Diocese which consists of 45 parishes, and two institutions. Fifty-eight priests and twelve seminarians serve parishes in all 50 states. The Diocesan Seminary is located in Washington, D.C., and the See is in Detroit, Michigan.

Maronites were among the first of the early immigrants coming to Cleveland before the turn of the century. Some Cleveland Maronite families were instrumental in founding St. Elias Church. They attended not only St. Elias Church, but also St. Joseph's and St. Anthony's.

By 1914, there were at least a hundred families of the rite living in Cleveland. It was these people who formed the St. John Maron Society to collect funds and establish a parish of their own.

They acquired an old red brick residence on East 21st, furnishing the lower story as a chapel and designating the upper floor for a rectory. In 1915, Bishop John P. Farrelly blessed this building and the parish of St. Maron became a reality in Cleveland.

This site served the growing number of families until 1939 when it could no longer accommodate the increased population of the parish. The Italian-American church of St. Anthony on Carnegie Avenue was purchased, when that parish merged with St. Bridget.

The Maronite church in the former St. Anthony's building at 1245 Carnegie was dedicated in 1940.

The first pastor of the Maronite parish was the Rev. Peter Chelala who served from 1915 to 1921 until he returned to Lebanon because of failing health.

St. Maron's was then served in turn by Msgr. Louis Zouain, the Rev. Anthony Yezbek and the Rt. Rev. Msgr. N. S. Beggianni. In 1927, Archbishop Joseph Schrembs invited Father Joseph Komaid to become pastor of the parish, a responsibility which he held for twenty-five years.

Father Komaid was cast in the mold of the classic "pauvre abbe" of the flock. His church and its people were foremost in his priorities and he guided the parish through the early years of tribulation and trial with a gentle firmness and quiet strength that led a semi-educated community into the modern day participation in parish life.

His black cassocked slight figure became a familiar one as he walked from home to home in his parish around East 21st Street, or shopped for his meager needs in the grocery stores on Central, Woodland or Cedar Avenues.

His life was simple and uncluttered, centering around the small sparse study above the little chapel, from where he conducted the business of the parish.

The old-country priest was a realist however, and his quizzical penetrating gaze above his spectacles put all that he saw into a proper perspective. His life was one of celebrating

the Mass, and taking care of the spiritual needs of the parish. The work of the parish leaders was to give support and raise funds.

The most dramatic and significant occasion of Father Komaid's life was the ending of it. Certainly, it was a fitting climax to a discipline of acceptance and submission which had dominated the years of his priesthood.

On June 19, 1952, his parishioners, members of other Arab-American parishes and community leaders had gathered at a testimonial banquet to honor the priest on the occasion of the 50th anniversary of his ordination and the 25th of his pastorate at St. Maron. Following a number of long speeches by the usual assortment of dignitaries, the old priest was called upon to receive the honors that would climax the evening. Rising to the rostrum, the good father was silent for a moment, gazing out over the audience of several hundred who had come to honor him. He took a faltering step, stretched out his arms, and whispering the words of the ancient prophet, "Receive Thy Servant, Oh, Lord," slipped quietly to the floor, dying. The cries of his parishioners were the last earthly sounds to reach his ears. Chor-Bishop Joseph C. Feghali came to Cleveland in 1951 to serve as assistant to Father Komaid. Upon the death of the old pastor, Father Feghali assumed the responsibilities of the parish, receiving over the years the titles of Very Reverend Monsignor, and then Chor-Bishop. Msgr. Feghali left Cleveland in 1977.

Among the approximately six hundred families are some whose names have been prominent in the parish activities from the earliest days of its history. Members of the Abood, Kallil, Nahra, Amor, Shaheen, Ezzie, Hanna,

Tadrous, Ganim, Thomas, Asher, Oakar, Shibley, Naffah, Shalala, Nakhle, Rumya, Sadd, Ferris, Boger, Shaia, Nemer, Khoury, Hitti, Illius, Ellis, Saba, Sadie, Shiban, Said, Nader, Abraham, Albainy, Hillow, Harouny, Asseff, Bouhassin, Elias, George, Hassey, Ina, Jacobs, Joseph, Lewis, Louis, Maroon, Najjar, Peters, Zarzour and Zlaket families are among the Lebanese and Syrians who have actively participated in parish projects throughout the years.

Such names as Blackman, Burton, Cosentino, Corbett, Fedor, Holt, McKee, Martovitz, Paradise, Root, Tucker and Weiss, evidence the increase of mixed marriages, as well as the conversion to the church of persons of non-eastern heritage. Parish organizations include: The Council of St. Maron's, The Immaculate Conception Sodality, the Sacred Heart of Mary Guild, the Holy Name Society, the Maronite Adult Club, Maronteen Club and Altar Boys. The present pastor is Father Elias Abbi-Sarkis.

* * * * *

St. George Antiochian Orthodox Church

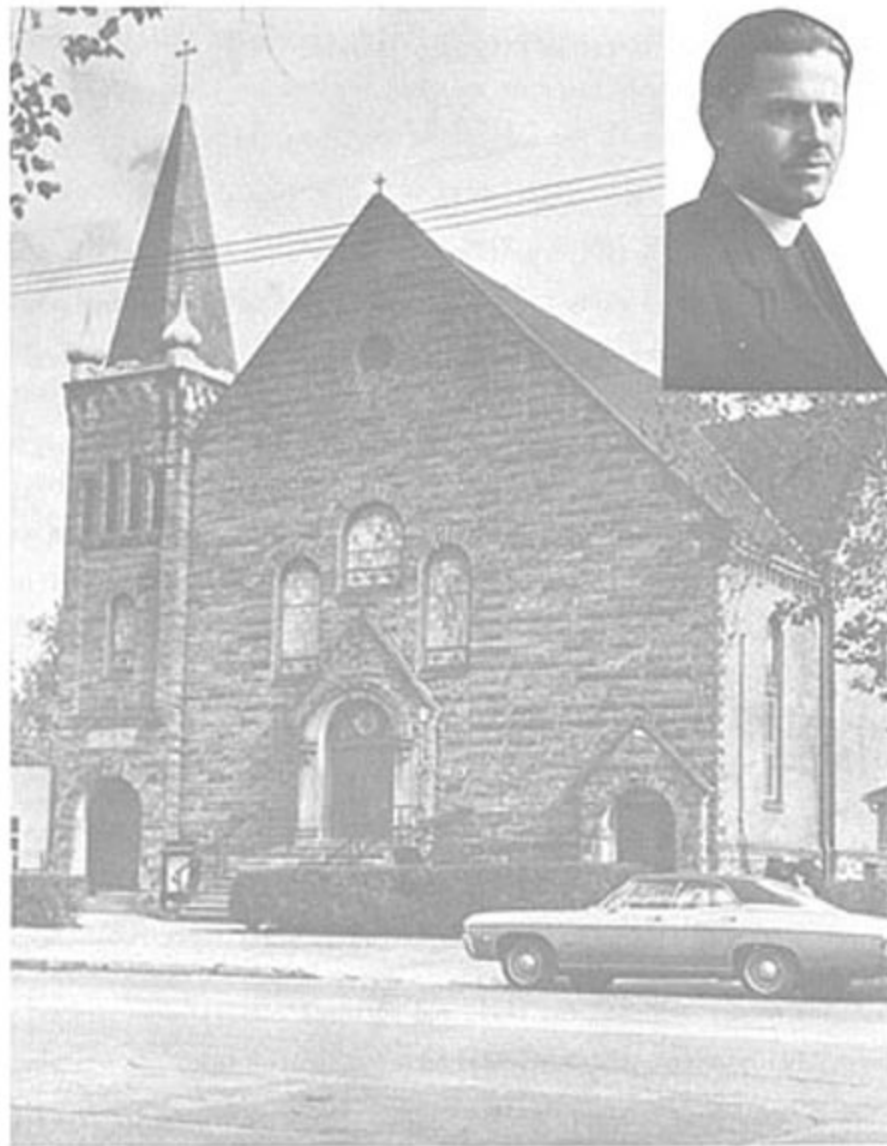
The Cleveland Grays, organized in 1837 as a parade and military unit were associated with early Cleveland history long before the immigration into Cleveland of the Syrian-Lebanese families who founded St. George Antiochian Orthodox Church.

In 1893, during the peak years of Arab immigration to Cleveland, the Grays built their Armory at Bolivar Road. It was an imposing stone and brick fortress, with turrets and towers reminiscent of Crusader castles built centuries before on the deserts and plains of the Middle East.

Here the Grays conducted their meetings, performed their drills, held band practice and shared convivial hours with fellow members in the club rooms of the Armory.

A haze of cigar smoke thickened the air on weekday evenings, as the voices of men at their sports echoed through the Billiards room.

The Armory was used for civic and cultural activities -- dances, convention meetings, the Centennial celebrations of 1896. It was not yet a time when immigrants and the established "WASP" community were meeting generally on intimate social levels, yet someone in that early Arab community and someone among the "establishment" must have enjoyed the kind of friendship that linked the history of the Cleveland Grays with that of the Orthodox Syrian Lebanese community of Cleveland.



St. George Syrian Orthodox Church
CLEVELAND, OHIO
Father Elias M. Meena

The names of those two individuals, the "American," and the transplanted Syrian, who negotiated the arrangement

are lost in history, but some time in those early years of Grays Armory and the Orthodox community the Billiards Room at the Armory was witness to another kind of gathering.

The haze of cigar smoke was replaced by the sweet pungency of incense, rising from an acolyte's censor, and the happy sportsman voices, deferred on Sundays to the intonations of the cantor as the Liturgy of the Eastern rite Antiochian church was sung for the faithful.

With no church or priest of their own, the faithful Orthodox were thus able to retain their identity and preserve the rite of the mother church in Syria. Grays Armory as well as St. Elias Melchite Catholic Church, was always included with happy remembrance, in the recounting of the church history of Cleveland's Orthodox community.

After years of Sunday services in these and other locations, members of the congregation in 1926, met with Archbishop Victor Abou Assaly, North America's first Metropolitan, in the home of Abraham Sahley on West 14th Street. They had waited more than thirty years. Finally the moment of decision had arrived. They would have a church of their own in Cleveland. Two homes on West 14th and Buhrer Avenue were purchased with the intention of using their site as a future church building, but eventually this plan was changed.

In 1927, Father Elias M. Meena, who had come from Vicksburg, Mississippi to visit relatives, was invited by members of the early congregation to become their pastor and make Cleveland his home. Again a meeting was held in the home of Abraham Sahley. This resulted in the

Articles of Incorporation

—OF—

The United Syrian Orthodox Church

The undersigned, a majority of whom are citizens of the United States, desiring to form a corporation, not for profit, under the General Corporation Act of Ohio, do hereby certify:

FIRST. The name of said corporation shall be The United Syrian Orthodox Church

SECOND. The place in this State where the principal office of the corporation is to be located is Cleveland in Cuyahoga County.
(City, Village or Township)

THIRD. The purpose or purposes for which said corporation is formed are:

To inculcate and propagate the tenets and principles of the Christian faith according to the ~~XXXXX~~ Syrian rite, among its members; to proselyte for new members; to teach and exemplify the doctrine of Christian charity; to promote the spiritual, moral, material and social welfare of its members, and to foster and promote the spirit of benevolence and fraternity among them;

To hold, acquire, purchase, receive, accept, and / or own real and personal property, or real estate or personal property, wherever or whatever the same may be, to the extent and in the manner limited by law;

To give, grant, bargain, sell, convey, lease, demise, mortgage, hypothecate, deal for, exchange, and in any other manner use, hold, and / or dispose of any property, whether real or personal, belonging to the corporation, to the same extent and in the same manner as a natural person might or could do.

To construct, erect, restore, alter, repair, tear down, demolish, and / or destroy, and on all buildings or structures upon said real estate;

To make, execute, deliver, transfer and / or assign all papers, securities, deeds, mortgages, muniments, and / or evidences of title;

And to do and perform everything requisite, necessary, or essential or incidental to the carrying out or exercise of the powers and purposes above mentioned.

FOURTH. The following persons shall serve said corporation as trustees until the first annual meeting or other meeting called to elect trustees.
Secret address of trustees must be given.

<u>George Montesi</u>	<u>96-7 North Blvd</u>
<u>Joseph Hanna</u>	<u>9711 " " "</u>
<u>George Hanna</u>	<u>2242 E 105</u>
<u>Habeeb George</u>	<u>3427 George Ave</u>
<u>Assaly</u>	<u>2957 W 4 St</u>
<u>North Hill</u>	<u>10512 Union Ave</u>
<u>West Hill</u>	<u>60501 Crestwood Ave</u>

appointment of Father Meena as first pastor of St. George Church by the Metropolitan, Archbishop Assaly.

This Orthodox congregation and its foresighted new pastor from the beginning seemed to be early advocates of an ecumenism not experienced until years later by other congregations.

The Seventh Day Adventists had a church on West 14th and Buhrer and the new Pastor and his congregation made arrangements with Adventist Church leaders to hold Divine Liturgy on Sundays in the Adventist church.

Some months later, a small group of co-signers purchased a church at West 14th and Starkweather for \$38,000. These early founders, Habeeb George, George Gantose, Joseph Hanna, George Hanna, Abraham Sahley and Nasef Salim presented the key to the "new" church to Father Meena in July of 1928.

The congregation of this new Orthodox church in Cleveland immediately threw their energies into the formation of a Ladies Society, a Choir, a Band, and a church council. They raised funds with card socials, bazaars, picnics, and Thanksgiving dinners. The band, a favorite project of the new pastor, became well known and performed, not only at church events but also at many civic functions.

Within five years, funds had been accumulated to decorate and ornament the church. Sadly, immediately after the celebration to mark this milestone on May of 1933, the most spectacular fire on Cleveland's west side to that date totally destroyed the newly ornamented church, leaving only the skeletal four walls standing.

The initial grief was followed by renewed vigor and enthusiasm, and the same parishioners who had just seen their money and labor go up in smoke, threw themselves into the task of rebuilding.

Another mortgage was assumed. Finally, in 1935, the newly constructed church was consecrated by Archmandrite Antony Bashir.

In less than ten years, on November 14, 1943, at a testimonial dinner at the old Carter Hotel, the mortgage was burned. Father Elias Meena moved to California in 1951 after a service of twenty-five years to St. George.

It was a parting fraught with emotion. This priest who had worked with hammer and saw, side by side with Kareem Courey, the carpenter, in the rebuilding after the fire, had endeared himself to his parishioners. His leadership qualities and driving force had brought the church through disaster and depression to enduring stability.

Other pastors to serve this parish in the years following Father Meena's pastorate were Fathers George Simon, Paul Moses, Elias Nader, Thomas Skaff, Philip Saliba, Nicholas Van Such and Gibran Ramlaoui.

Philip Saliba was ordained in Cleveland in 1959, in St. George, to which he had come as an arch deacon. He became pastor soon after ordination. He was elevated to Archbishop seven years later and is at the present time the highest ranking Orthodox religious leader in the Northern Hemisphere, Metropolitan of North America and Canada. He holds jurisdiction over Australia as well.

Rev. Gibran Ramlaoui was transferred from Cleveland to become Bishop of Australia.

The first Sunday School at St. George was organized in 1940, and its first, superintendent was Lillian Sahley, (Mrs. Farris) the daughter of Abraham and Deebe Sahley, early founders. Following her death, her husband, Farris,

provided an endowment toward construction of a Sunday School building in her memory.

The expansion program initiated in 1963 included a new Educational and Cultural center, of which the Sunday School was a part.

A third mortgage was burned in 1968 on the date of the 40th anniversary of St. George Church -- that time for the Educational and Cultural Center, the first of its kind in the North American Archdiocese.

The ornamentation in the interior of the church is Byzantine in character, although two wall paintings are typically Latin. These depict the Last Supper and the Resurrection. Of them, Father James C. Meena, the present pastor and son of the first pastor, says: "There is no explanation for them except that my father always liked the originals and decided these would do very well for our interior. He had a sense of ecumenism before his time, and these are among the few, if any other, Roman and western religious paintings in an Orthodox Church in America."

The icon wall, the "iconostasis" separating the sanctuary main part of the church, stands from 1935 when the newly reconstructed church was opened.

Its builder, David Deeb, an artisan born in Damascus, painstakingly carved by hand the heavy wooden wall, its richly cut pillars and recessed niches framing the brilliant glowing colors and exquisite gold leaf of the icons.

David Deeb at that time was sixty years old, and this was his gift of labor for the new church. In 1954, at the age of seventy-nine, this same artisan, his hands twisted and trembling with arthritis again set himself a labor of love for his church. "The church must have a Bishops' Throne," he

said, noting the tradition of this fixture for the interior of an Orthodox church. "I will build this throne, my last work, as a legacy to my church, and I will do it myself." David Deeb then proceeded, slowly and painfully, to design and then build, alone and unaided, a fourteen foot throne. Cupolaed and canopied, it was carved of dark walnut. Into the magnificent gleaming wood Mr. Deeb carefully set inlaid ebony, rosewood and ivory in an ornamentation of religious symbols. While it did indeed remain his last major work, Mr. Deeb lived an additional fifteen years, his eyes resting with satisfaction each Sunday upon that throne at the right of the icon wall. The tabernacle in the church was the core around which his social, cultural and religious life had revolved for nearly half a century.

Kareem Courey, the carpenter, built the first wooden casket which was carried in procession each Good Friday to commemorate the crucifixion and death of Christ.

"There have been others since, and now they have an aluminum one," said his son, Naissef Courey, "But one of my father's greatest joys is that the coffin he built was the first to be carried around the church and into West 14th Street during the Good Friday procession."

Of the five hundred families in St. George Parish today, many bear the names of those early immigrants associated with the church from its early history. There are a number of George families, among them the children and grandchildren of Habeeb George, one of the co-signers and of his brother, Shaheen George.

Also included among the present parishioners are the families of other co-founders -- the children of Abraham and Deebe Sahley; the Gantose families, the Hannas, the Salims.

Other families carry the names of Abraham, Abdutlah, Assad, Aboid, Ameen, Betor, Bourjailly, Courey, Darwish, Deeb, Esber, Easa, Elias, Farage, Farris, Farah, Fadil, Haddad, Houry, Haikim, Harants, Khoury, Kaleal, Kaleel, Karam, Karim, Kerby, Isaacs, Jacob, Joseph, Lakis, Mady, Nader, Namy, Rahal, Sadallah, Sadie, Shiban, Simon, Shiekh, Saba, Shahady, Sarkis, Saah, Shawan, Shakour, Shaker, Thomas, Yunis and Zeen.

With changing social patterns and increasing mixed marriages, many families now carry names with European roots, as well as names identifying Mediterranean cultures other than the Arabic, such as Greek, and Italian. Such names as Daddoukh and Yahyah were long associated with St. George Antiochian Orthodox Church. Says one parishioner: "Mr. Abbas Daddoukh and Dr. Yahyah are Druze by religion, but the Druze had no temple or meeting place for a long time, and many of the Druze families participated in our services, and joined our organizations."

Pastors of St. George have throughout the years encouraged group participation in religious and cultural activities and a number of organizations meeting at the church are involved in national Orthodox activities.

SOYO, (Syrian Orthodox Youth Organization) has a strong chapter in Cleveland. Many of the St. George young people are involved on the state and national level. Other groups include the St. George Choir, St. George Church School Guild, St. George Ladies Society, St. George Teen Club and St. George Altar Boys.

Social and cultural groups include the United Aramoon Society and the Kouba Club, which are named for the towns in Lebanon from which their early founders immigrated.

The present pastor of St. George Church is the Very Rev. James C. Meena, the second son of the church's founding pastor. Father Elias Meena.

There was once another James Meena, the first son of Father Elias Meena.

An old program book for a St. George function contains a memorial which reads: 1st Lieutenant James Meena, born 1916, killed in action November 11, 1944. That James Meena was a graduate of the Cleveland Institute of Music and already singing in opera and studying for the priesthood when he was called into service during World War II where he lost his life. The baptismal name of the present Father Meena was Carnal. After serving with the army in North Africa and Italy, he came home to study for the priesthood in his brother's place. Upon ordination, he assumed his brother's name, and has been known since that date in 1950 as James C. Meena. His parishioners call him Father James. Father Meena at first served the North American Diocese in teaching capacities, and was several times director of Religious Education and Sacred Music for the American Archdiocese.

Before assuming the pastorate of St. George in 1970, Father Meena served in St. Nicholas Cathedral in Los Angeles, and St. George Church in Pittsburgh, and was once assigned to travel as a delegate in the Middle East to the Holy Synod in Damascus and Beirut.

While in St. George in Pittsburgh, he hosted a radio-TV show for two years on WIIC, and served on the Mayor's Advisory Committee on Human Relations.

He is a graduate of Baldwin Wallace College in Berea, and has studied Musicology, Arabic, Music Composition

and Theory at the University of Southern California, UCLA, and Duquesne. Father Meena is the author of three Hymnals for the Divine Liturgy, and has translated the Tschaikowsky Liturgy from Slavonic to English.

He is married to the former Ruth Farris and is the father of a daughter and three sons.

Under his direction, the church has expanded its activities into areas of community involvement, particularly in the Tremont poverty and welfare programs, and has offered its meeting rooms and facilities to programs developed by other organizations within the Greater Cleveland area.

* * * * *

St. Mark Coptic Orthodox Church

The word "Copts" is derived from the Greek word "Aegyptus" meaning Egypt. The Copts are the descendants of the ancient Egyptians who were converted to Christianity by St. Mark (a disciple of Jesus Christ) who was of African origin. St. Mark was the author of the earliest Gospel. In the year 42 A.D., he came to Egypt bringing the Christian faith to that old civilization. He preached in Alexandria where he founded the Church of Egypt. In 451, the Coptic church broke away from Rome because of some disputes about the nature of Christ.

The present head of the Coptic Orthodox Church of Egypt is H. H. Pope Shenouda III, of Alexandria and patriarch of the see of St. Mark. The church has some 1.5 million members in Egypt and 3.5 million in Ethiopia.

Pope Shenouda III appointed a six member committee to represent the Coptic Church in America. Two of these

members live in Cleveland. One is Mr. Ahdy G. Mansour, Executive Director of the Lake County Society for Crippled Children and Adults, and the other is Father Mikhail E. Mikhail, Pastor of St. Mark Coptic Orthodox Church in Parma.

Father Mikhail came to America with his wife, Seham, in 1975 when he was appointed Pastor of St. Mark's Church. The church was officially established on February 25, 1971 even though services were held every two months. Previous to that time, services were held every two months in the private residence for 10 Coptic families since 1968 by a visiting priest from Toronto, Canada.

Presently, St. Mark's Coptic Church serves all Coptic faith living in Ohio, most of Pennsylvania, West Virginia and Minnesota. The church has approximately 400 members in Cleveland, an additional 200 in other parts of Ohio, 120 in Pennsylvania, and 200 in Minnesota.

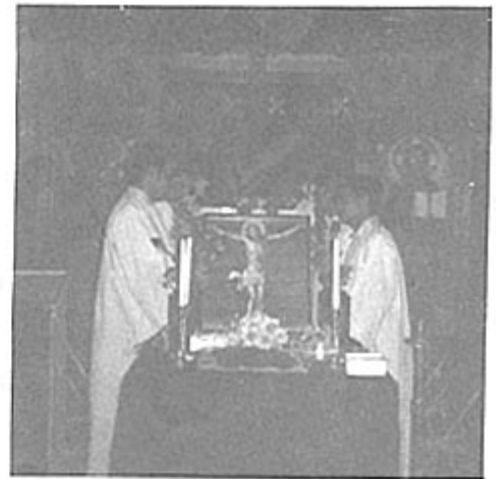
St. Mark Coptic Orthodox Church
5994 Ridge Road
Parma, Ohio 44129



Cleveland State University President, Dr. Walter B. Waetjen, and the Provost and Executive Vice President, John A. Flower, hosted a program in honor of H. H. Pope Shenouda III during his 1977 visit to Cleveland.



Left to right: Father Hauk, St. Maron Church, H. H. Pope Shenouda III, Reverend Mikhail E. Mikhail, and Father Meena, St. George.



Inside the St. Mark Coptic Orthodox Church.

PART VII

CONTEMPORARY DILEMMAS

Chapter 17

PRESENT LEBANESE PROBLEMS

Political changes overseas tended to affect the carry over of the group concept to a marked degree in Cleveland.

When the Lebanon, that mountain state of Greater Syria declared its independence in 1943 to become the country of Lebanon, an identity crisis arose among many Arab-Americans. It brought them and their non-Arab fellow Americans into a dilemma ranging from mild confusion to an extreme degree of nationalistic fervor that rose and fell according to the political stresses overseas and the argumentative abilities of partisans on this side of the water.

Those who had been known for decades in America as Syrians now had new options. While many of the early immigrants had come to America from Damascus, Aleppo and those cities of Greater Syria which remained unchanged in the political divisions, most of the Arab-Americans in Cleveland and neighboring Ohio cities found their ancestral ties within the newly declared country of Lebanon. To these people, the home cities and villages of which they had often spoken with warm remembrance and longing, those towns of Aramoon, Kuba, Khirbet, Zahleh, Aiteneet, Saghbein, Mazraha and Ma'asghura, were no longer in Syria, but in the new country, Lebanon. Therefore, they would now be called Lebanese, thus confusing their less-informed fellow Americans even more than themselves.

"What's the difference between Syrian and Lebanese?" their neighbor would ask.

"Well, you see, there's this new country now, and they have been fighting for independence for a long time."

"From the Syrians?"

"Well no, from the Turks, and then from the French -- from the Mandate."

"Well, if you were Syrian before, and you spoke Arabic, what do you call your language now, Lebanese?"

"No, you see, there is no Lebanese language; we all have Arabic as a common language. All over the Middle East, and in North Africa, the language of the Arab countries is Arabic."

Then would come the questions about language, history, nationality, who is Arab and who is not, what is Phoenician and why -- questions which continue under discussion today, the answers based on personal preference, emotion or bias, and not always on fact.

It would be difficult to understand the basis for the attitudes and political sympathies of most Lebanese Americans if we did not first glance at the complexities of the long, tragic history of the Lebanese struggle for independence. Since most of their forebears came to America during the period of occupation of the mother country by the Turkish Empire, the first generations were raised in that deliberately divisive social environment established by the Turks, the previously mentioned millet.

In this social structure in the motherland, politics, religion, government and group interaction were each dependent on the other, and this influence bore a heavy impression on the Lebanese in America.

In the latter centuries under occupation, nationalistic rebellions broke out throughout Syria, most often in the hilly

and hard to control Lebanon. These uprisings, motivated by patriots like Youssef Bey Karam, became more frequent and volatile during the middle 19th century. The Turks, in order to circumvent unification of the rebellions, would resort to their millet system to pit village against village and group against group, until finally the rebellions were reduced to infighting between one political faction and another, one religious faction and another.

Since most of the inhabitants of the Lebanon were Christian, the struggles became pitched battles between the Christian villages of the Lebanon and neighboring Druze or Moslem groups. That these confrontations of one group against the other were incited by the occupying force, the Turkish Empire, their common enemy, was too often forgotten by the warring factions.

It was Youssef Bey Karam who led the most intense of these revolutions against the Turkish government in 1860 in an effort to gain independence for the mountainous Lebanon region. With little manpower and less ammunition, he nevertheless managed to outmaneuver the Turkish Army in several battles. The uprising, however, deteriorated from revolution to a series of massacres, some perpetrated by the Turkish forces, some incited by them, pitting one group against another.

The massacres of the Year of '60, El Sinth el Sitheen, were never forgotten by the Lebanese, and atrocity stories in increasingly explicit detail were recounted by generation after generation, strong in dramatic content but weak in cause and effect. Since the Turks were Muslims, then, the followers of Islam, be they Syrians, Turks or Lebanese came to be perceived by the Christians as the persecutors of 1860.

The memory of 1860 was one of the major factors that led to the final independence of Lebanon. Politics was little separated from religion, and, sadly, it was often forgotten by both Christians and Muslims that the early intellectuals, poets, and philosophers, who wrote, fought, and died for that long-sought independence were Christians, Muslims, and Druze whose love of the land transcended the limitations of religious affiliation.

In the final years before the dream of independence became at best a doubtful reality, the Roman Catholic influence of the French Mandate on the Eastern Christian Church, and that of American Protestant missionaries in Lebanese villages added to the sense of separateness of the Lebanon, whose inhabitants were in the majority Christian, from the rest of Greater Syria.

The governmental structure of Lebanon, based on representation by religious groups according to majority, in itself perpetuated the Turkish millet. The Lebanese, however, seemed to be able to function well enough in this system until the late 1950's, when the social inequities became so unbearable that a revolution broke out in 1958. From that time until the present, the system with its encapsulated power structures has been under attack periodically, either in politics or by outbreaks of violence. The civil war which began in Lebanon in 1975 not only split that country asunder but heaped confusion, fear and frustration upon the Lebanese-American community in the United States. The old clan and group loyalties, which for a time had been overcome by a concentrated Arab-American effort to cut across the religious, social, nationality and political patterns, came into prominence once again.

Religious differences deepened, partisanship intensified, and the sense of separateness created by the closing in of the groups gave the Arab-American community in the United States its first major regression in more than a hundred years.

In analyzing the political complexities which confront the Lebanese of Lebanon, the Lebanese expatriates of the civil war, and those Lebanese Americans who have allowed themselves to become embroiled in the politics of that nation, David Nader, a graduate student at Cleveland State University says in a paper presented in 1979:

Many of the expatriates, unable to put aside the struggle which consumes their nation, have transplanted rivalries which make Lebanese politics the most complicated in the Middle East into their new country, putting a strain on relations between the diverse ethnic and religious groups which make up Cleveland's large and heterogenous Arab-American community . . . there is evidence that the events in Lebanon, combined with the influx of the escapees of that conflict, may have aggravated longstanding religious and ethnic rivalries within the community which time and the balm of assimilation had begun to heal . . . it would be ridiculous to pretend that the bloody events in Lebanon, events in which almost everyone in that community has a personal stake, have not created a degree of factional division . . . From "The Unwilling Immigrants."

Chapter 18

A NEW IMMIGRATION

In 1967, the war between Israel and the Arabs scattered hundreds of thousands of Palestinian Arabs out of the West Bank into exile. Of these, some made their way to the United States, many families finding homes in Cleveland. The majority of these new arrivals were Muslims from El-Bireh, the twin city of Ramallah, some of whose inhabitants had established homes and businesses in Cleveland years before.

The new Palestinian arrivals found jobs in semi-skilled categories, or opened small grocery stores. A few who were in the medical professions found openings in Cleveland hospitals.

This second immigration into Cleveland and other major American cities, unlike the first great wave of the 1890's was begun out of necessity, not by choice. Those Lebanese-Syrian peasants who had come in the earliest years were for the most part fleeing a hopeless future in the mother country. Their love and attachment to the land was a sentimental one of family roots, yet they recognized that the land was not theirs to govern. The second wave, following the wars of 1948 and 1967 was fiercely nationalistic, determined to win their country back, and unwilling to swear first allegiance to any except their occupied country.

More than eighty years had changed the Middle East, and the new arrivals were far better educated than the first great wave, immersed in the world's events, and unintimidated by the American way of life. Egyptian

professionals, about equally divided between the Muslim and Coptic Christian faiths, took their place in the universities, hospitals, industries, and service professions of the city. The Syrians who arrived at the same time were also highly skilled, well-educated, and represented in all the professional fields. Besides these immigrants from the Fertile Crescent were a few Iraqis, Jordanians, and Algerians.

International Implication for the Cleveland Arab Community

The Palestinian Refugee Problem in the Middle East had long aroused the sympathies of Cleveland Arab Americans. The war of 1967, brought vividly before their eyes, through the television and the printed media, fired them to seek ways to help alleviate the pathetic condition of human beings caught up in the tragic aftermath of a confrontation which had begun in 1948.

A number of Clevelanders called together by James Shalala and Joseph Nahra formed the Middle East Relief Committee and took as its slogan, the phrase. People, not Politics.

A clothing drive brought in tons of clothing which was shipped to Lebanon and Jordan where the greatest numbers of refugees had fled to camps thrown up for them by the United Nations.

A fund raising banquet brought in donations which were channelled to medical and social service agencies overseas.



Wedad Mouhaissan Hasan in El-Bireh prior to flight to America in 1967.



The Palestinian grandmothers of members of Cleveland's Palestinian Community.



Mrs. Yasir Allis and Miss Ruth Nader in Palestinian dress, at the nationalities reception in City Hall for Cardinal Mindzenty in 1974.

Work continued, and women members, particularly, conducted periodic rummage sales, Christmas card and boutique sales, evening "sahras" and membership drives to raise money.

When the immediate crisis had been met, the committee evolved into a welfare and educational organization which was called the Cleveland Middle East Foundation. Its main goals were to aid those of Arabic heritage both overseas and in the Cleveland area, to distribute educational materials, sponsor institutes and speaking programs, and to assist nationally organized welfare agencies.

The Middle East Foundation took a firm stand against political involvement in Middle East affairs, insisting that the work of foreign policy was up to the government and better out of the hands of individuals or groups, however well intentioned.

This determination of Cleveland Arab-Americans to remain detached politically from international matters suffered sharp reverses early in the fall of 1972. In September of that year, Israeli athletes in Munich for the Olympics were killed in an attack by Palestinians, and Cleveland Arabs and Arab Americans suffered a backlash of denigration and humiliation that was perhaps even more devastating than that which they had experienced during the 1967 war. Editorials, cartoons, letters to the editor, radio and television commentaries and personal insults caused deep wounds in the Arabic speaking community. The Arab Americans who had settled into the second and third generation of American nativity found themselves forced to explain, to debate, and to justify their existence in their own

country. Arab students were brought in for interrogation at immigration offices, and were often threatened with deportation. Arab medical residents were questioned at their hospitals, or suffered the more painful embarrassment of learning that their superiors and co-workers had been questioned about them. Arabs and Arab Americans found themselves under surveillance at airports, railroads, and bus stations. There were instances of people being taken from their homes and questioned. Some, who were considered leaders in their communities, were vocal in their opinions, or whose jobs were in fields like engineering were visited in their offices by the FBI for a "little friendly discussion."

Within a month, Arab Americans throughout the United States had become acquainted with "Operation Boulder" the government directive which required that all Arabs entering or leaving the United States, residing in the United States on permanent visas, or studying in American Universities be kept under close surveillance. Arab-Americans who were known as activists and leaders in their communities were treated in the same manner.

It was at that time that an incident occurred which aroused the indignation of Clevelanders working at the Cleveland Port. On October 7th they learned that eight Arab sailors on a freighter flying the green, white, and red striped flag of Kuwait were confined on board and not permitted to go ashore because they had not been granted entry visas at their previous port of call in Toronto.

Their papers were in order but the American consulate in Canada had refused them visas while seamen of other nationalities were permitted to enter the Port of Cleveland.

Angered by what they recognized as a discriminatory action, the Good Samaritan dock workers notified the pastor of the Maronite Church, Rt. Rev. Joseph Feghali. After visiting the seamen, the priest informed the Imam of the Islamic Center, since the seamen were Muslim, that two of the men were ill and wanted to see a spiritual leader of their own faith.

Msgr. Feghali then called members of the Arab-American community, one of whom managed to get on board and interview the restricted seamen. Her report was eventually filed with the Department of State.

On October 8th, a front page story in the Cleveland Plain Dealer quoted the deputy director of the State Department's visa section. "There has been no directive issued against Arabs per se," he said. "It's not a national policy. This is an isolated incident. I don't know why they weren't issued visas."

The newspaper stories of Sunday, October 8, and Monday October 9th, aroused public sentiment. On October 10, the Cleveland Press reported that a Lebanese Maronite priest from Eaton, Pennsylvania had come up to Cleveland to investigate and would go to Washington to pursue the matter.

On October 11th, the Cleveland Plain Dealer printed a story that the Cleveland Chapter of the American Jewish Committee had sent a letter of protest to the Immigration Service. The chairman of that committee suggested in the letter that bureaucratic procedures were substituted for good sense. Nevertheless, it was too late for the seamen to enter Cleveland. The publicity and protests lodged with the Immigration Service enabled them finally to disembark at

the next American port of call. If that had not been possible, they would have found themselves sixty days on the water without stepping on dry land, since their point of departure had been from Yokahama, to which they would eventually return.

"Operation Boulder" and incidents such as that which befell the Arab seamen were determining factors in the decision made by some Clevelanders that their activities must now become politically oriented. Members of the Cleveland Middle East Foundation, the Cleveland Eastern Rite churches, and the Islamic Center met to form an ad hoc committee which would respond to crises arising in the Middle East that might affect their lives and well-being as Americans in the United States. This group set as its goal the initiation of positive action with United States government officials to affect an even handed attitude by the United States toward the critical situation in the Middle East.

The committee chose as its name the Cleveland Council on Arab-American Relations. Mr. Minor George was elected chairman and Mrs. Mary Haddad Macron served as executive secretary.

For a year the group arranged programs for speakers on the Middle East, promoted radio and television appearances for their members and visitors to the community, participated in peace marches and other demonstrations to bring attention to the crucial problems of that area.

Among the most significant of these programs was a city-wide memorial service following the downing of a civilian Libyan airliner in 1973 by Israeli planes over the Sinai. Members of all Cleveland religious denominations

were invited to attend, and present were Melchites, Maronites, Orthodox, Coptic and Protestant Christians, Muslims, Druze and Jews. The service was held in St. Maron Maronite Catholic Church and, probably for the first time in an American Eastern Rite Church, the Fathiha, a prayer of the Islamic Service was sung by the Imam of the Islamic Center.

During that year, political involvement by Arab-Americans was gaining strength throughout the country. It was necessary now to have a national voice. A group of Washington business and professional men called together a conference in Detroit which saw the establishment of the National

Association of Arab Americans. Three Clevelanders were among the twenty-one members elected to the first Board of Directors. Unlike the groups which had been organized in the past for social and cultural purposes, the aim of the National Association of Arab Americans was to establish a strong political base in Washington, within easy accessibility to Capitol Hill.

Cleveland Arab-Americans today share in the activities of several of the largest, more cohesive national Arab-American organizations. These groups are the Midwest Federation of American Syrian Lebanese Clubs, which is primarily by charter a social and cultural organization; the Association of Arab American University Graduates, (A.A.U.G.), an organization of intellectuals -- writers, educators, physicians, lawyers, whose main function is that of educating their own people and the general public through research, writing, conferences, and continuous public relations on the problems of the Middle East; and third, the

National Association of Arab-Americans, a politically activist group, which has gained a foothold in Washington policy and foreign affairs unavailable to Arab-Americans a few short years ago. Since the Lebanese crisis, another national group, the American Lebanese League, ALL, has also appeared on the scene. Its primary purpose is to address its energies toward the Lebanese problem.

In October of 1973, during the most recent of the Middle East wars, the Cleveland Council on Arab-American Relations, which had been meeting weekly, decided to structure their activities along a political base aligned with the philosophies of the National Arab American Association. They changed the name of the Council to the "Greater Cleveland Association of Arab-Americans," but made no decision at that time to affiliate with the national organization, preferring to retain self-determination and autonomy as a Cleveland organization. Following the first term of office of the organization, they reversed the original decision and affiliated with the National Association.



Miss Tami Anter in Saudi Arab dress of Royal Family and Miss Lorraine George in Palestine dress from Bethlehem for Heritage Pageant - Midwest Federation Convention - Cleveland, 1973.

In April of 1976, the fourth national convention of the National Association of Arab-Americans was held in Cleveland, its social events hosted by Ambassadors from twenty Arab countries. Local political leaders and representatives from the White House and the Senate attended.

In 1976, Arab-Americans in Cleveland participated in the Bicentennial celebrations. Among their activities was an exhibit of Arabic culture put on display in the Cleveland Public Library.

Syrian and Lebanese artifacts and mementoes of the immigrations were exhibited in the Ethnographic Museum at the Western Reserve Historical Society by members of the Syrian American Club, a local organization.

At the Cleveland Plaza, The Union of Arab Women presented a table for the "Dining of Yesteryear" project of the Downtown Restoration Society. Wedad Mouhaissan Hasan, chairman of the women's group, called their display "My Grandmother's Table in Palestine" and created a tableau of an Arab house in the early 1900's. A low brass table was placed on oriental and sheep's wool rugs, upon which lay embroidered cushions to be used as seats. The table cloth was embroidered with the Jerusalem Cross motif, and in the center was set a tall vase of anemones, the "lilies of the field" of the New Testament. A brass coffee service from Damascus stood at one side, while on the other an Argeleh from Hebron rested on a table of inlaid woods.

Arab Americans were among the committee members who planned the Bicentennial Project of the Women's Committee of the Nationalities Services Center, the introduction of the Cleveland Ballet in its first professional

performance before a Cleveland audience in the Spring of 1976 at the Drury Theater of the Cleveland Playhouse.

On the two hundredth anniversary of our country's birth, Arab Americans in Cleveland found themselves to have been a part of at least a hundred years of American and Cleveland history.

From the first few arrivals in the 1870's, the Cleveland Arab American community has grown to around 20,000. The few families who huddled together around the coal stoves in winter and on the tenement porches in summer in the neighborhoods around Bolivar Road have spread out to all the corners of Cleveland and to the suburbs and townships surrounding it. There is no longer a Syrian-Lebanese neighborhood, and even the new arrivals, the Palestinians and Egyptians, do not feel the necessity of confining themselves within a close ethnic neighborhood community. Like other residents of the city, however, they tend to find homes not too distant from their places of work.

The first, second, and third generation of Syrian-Lebanese ancestry has moved rapidly from the inheritance of the family grocery store into all areas of professional endeavor. The former administration of the City of Cleveland included among its cabinet officers, Joseph Tegreene,⁵⁵ a young man of Lebanese heritage; a Cleveland Woman of Syrian ancestry, Mary Rose Oaker, is at present representing her District in the House of Representatives; the Probate Court is served by a judge of Lebanese ancestry, Joseph Nahra, the suburb of Seven Hills until recently had a Lebanese American mayor, Richard Ganim. In the elections of 1979, a newcomer to politics, 27-year old Richard Anter, became Mayor of Fairview Park, Ohio.

More than thirty Cleveland physicians and dentists are of Arabic heritage, while Cleveland hospitals usually number between one hundred and one hundred and fifty Arabs among their residents and interns. A Cleveland nun, Sister Judith Ann Karam, of the Sisters of Charity of St. Augustine, a pharmacist, has received a degree in Hospital Administration at Ohio State University and will assume an administrative position in the new Westlake-St. John Hospital Complex. There are numbers of nurses, educators, therapists, attorneys, and social workers of Arab ancestry in the ranks of those professionals contributing to the well-being of the city.

A former Clevelander, Dr. Donna Shalala now serves in the highest-ranking woman's position in HUD in Washington.

After a hundred years in Cleveland, Arab Americans can look back on the pain and loneliness of the first years of immigration; the closed society of the immigrant community; the years of the parallel existence of live and let live with the rest of Cleveland, and finally to the assimilation into the American mainstream as participants in the life of the entire community.

They remember the joy of rushing into the streets to laugh and to cry when the Armistice ended a war and gave America a victory. Their memory goes back too to the quiet gratitude they felt as they stood beside their children and grandchildren at the end of the Second World War. They remember the anguish of the Depression, the struggle to stay out of the breadlines, the embarrassment of working on the WPA, and the exquisite triumph of finally landing a job,

paying on the mortgage, or keeping the business from going under.

The names of the dead of World War II are still recounted among those who knew and loved them. The veterans of World War II still reminisce about reunions with brothers and cousins and Cleveland buddies in the campaigns of Europe, North Africa and the South Pacific.

The first elders are gone, and their children and even their grandchildren have moved into their places. The day of the strong man and the stronger woman who led the tiny community of unsophisticated immigrants belongs to a gently remembered past. There are those among the Arab-American community who no longer follow because of family, or name, or old loyalties, or "because we have to push one of our own ahead." That factor of survival is no longer necessary.

The history of the first hundred years is one that cannot be repeated by immigrations of the present or the future. It was an era in which the poor and the wretched escaped a backward and dominated society to reach out for new freedom and the right to choose.

The Arab World was asleep in those days of a hundred or more years ago, and its emigrants were like those children of innocence who walked in dream through a gateway of glory and promise. They were the trusting, the hopeful, the faithful, the lovers of America.

They were the believers. They worked with a pure joy, and they built with a passion to endure, and to find immortality. Their children were the new people, the Americans. Their American grandchildren are their immortality.

APPENDICES

NATIONALLY-KNOWN PERSONALITIES OF ARABIC ANCESTRY

Robert Abboud - First National Chicago - International banker listed in 200 Americans for 2000 AD

James Abdnor - House of Representatives - South Dakota

James Abourezk - Senator from South Dakota

Paul Anka - Singer and Composer

Michael Ansara - Movie Star

William Peter Blatty - Author of "The Exorcist"

George Bowab - New York producer of "Sweet Charity"

Lois and Selma De Bakey - Professors in scientific communication Baylor - Med. - Specialize in simplifying medical jargon

Michael De Bakey - Heart Surgeon - Baylor University - Texas

George Doumani - Geologist - Oceanographer - Explorer of Antarctica

Dr. Farouk El-Baz - Space age geologist - Directed Ronald Evans Appollo 17 on moon

Halim El-Dabh - Ethnomusicalogist - Composer - Son et Lumiere at Pyramid and Sphinx - Presently teaching at Kent State University

Rosalind Elias - Metrop. Opera

Farah Brothers - manufacturers of trousers and jeans

Philip Gabriel - Author - "Tomorrow" "The Executive" "Citizen from Lebanon" "I Found America"

Abe Gibran - Formerly with Cleveland Browns

J. M. Haggard - Dallas, Texas, Manufacturer of Haggard slacks and jeans

Najeeb Halaby ("Jeep") - Former chairman of Pan Am
World Airways - Father of Queen Noor of Jordan

Ramzi Hanna - Hanna Barbara Productions -
Cartoonist and artist -Designed new currency for Egyptian
treasury

Dr. George Hatem - "Dr. Ma Hai Teh" (Virtuous One
from Overseas) -Dermatology - eradicated VD in Peoples
Republic of China Away from U.S. since 1929 - still retains
his passport -Marched with Mao in Long March in 1935

Philip Hitti - noted historian "History of the Arabs" et
al. - Princeton University, deceased

Colonel James Jabara - First jet ace

George Kassem - California House of Representatives

Abraham Kazan, Jr. - House of Representatives

Emile Kuri - Motion picture set decorator - 1949 Oscar
for "The Heiress"

Toby Moffett - House of Representatives

George Nader - Movie Star

Laura Nader - Anthropologist - Berkeley, California

Ralph Nader - Consumer Advocate

Nafey Brothers - Movie magnets

Michael Nafey - Chairman of Board United Artists

Mary Rose Oakar - House of Representatives

Nick Rahall - House of Representatives

Joe Robbie - Owner of Miami Dolphins

Major General Walter Safi on Pattons staff

A. Saidy - Producer "Finians Rainbow"

Lt. Commander John Shaheen - Naval hero
participated in surrender of Italian fleet - World War II and
Korea

Donna Shalala - Undersecretary HUD
Joseph Sheban * - Biographer of Kahlil Gibran - Author
and lecturer
Frank Skaff - Former manager Detroit Tigers
Brig. Gen. Elias Stevens - First Arab American grad of
West Point -Staff officer for Gen. Eisenhower
Danny Thomas - TV and movies (Amos Jacobs)
Helen Thomas - Senior UPI corres. White House -
Author of "Dateline -White House"

* Deceased, 1979



Meet Helen Thomas: "First Lady" of White House Correspondents

SOME 1970 DEMOGRAPHIC DATA ON ARAB AMERICANS

This data was compiled from general surveys. Census Bureau data, and the U.S. Almanac on Arab Americans.

Total number of Arab Americans: 1,662,000 since 1970, numbers increased but there is no reliable information on percentage increases.

Largest concentration of Arab Americans is in the state of California with 258,000.

The state of Ohio has 117,000 Arab Americans with heavier concentration in the larger cities: Cleveland Columbus, Cincinnati, and Youngstown.

The Arab American community of greater Cleveland has a total population ranging between 20,000 to 25,000 people.



Director: Dr. Emile N. Habiby
28740 Forest Road
Willowick, OH 44094
Telephone: 944-7819 (home) 943-4200 Ext. 505 (work)

Teachers:	Juliet Deir	Reema Habiby (substitute)
	Lillian Deir	Norma Meena
	Emile Habiby	George Shakkour
	Najib Habiby	

History: The Institute was incorporated in April, 1974, and an adult program in spoken and in modern standard Arabic was begun in June of the same year. Lack of suitable curriculum materials and trained teachers delayed starting a class for children until September, 1975. The children's class was started with an equal mix of monolingual and bilingual students. Another beginners' class was added in 1976. The quality of teaching and of the curriculum improved through 1976-1977 as a result of the teachers' participation in the EHALS training and exchange project. By the end of the school year a steady enrollment was reached, with students reflecting the motivating influence of program and teaching developments.

Current Program. The Arabic school will continue to provide learning opportunities in the Arabic language to bilingual children and to some adults. A shift to monolingual children is expected. New well-conceived curriculum materials, utilizing audio-visual media will be introduced in September, 1977. Thanks to the financial support of the community, the school will be able to purchase and use

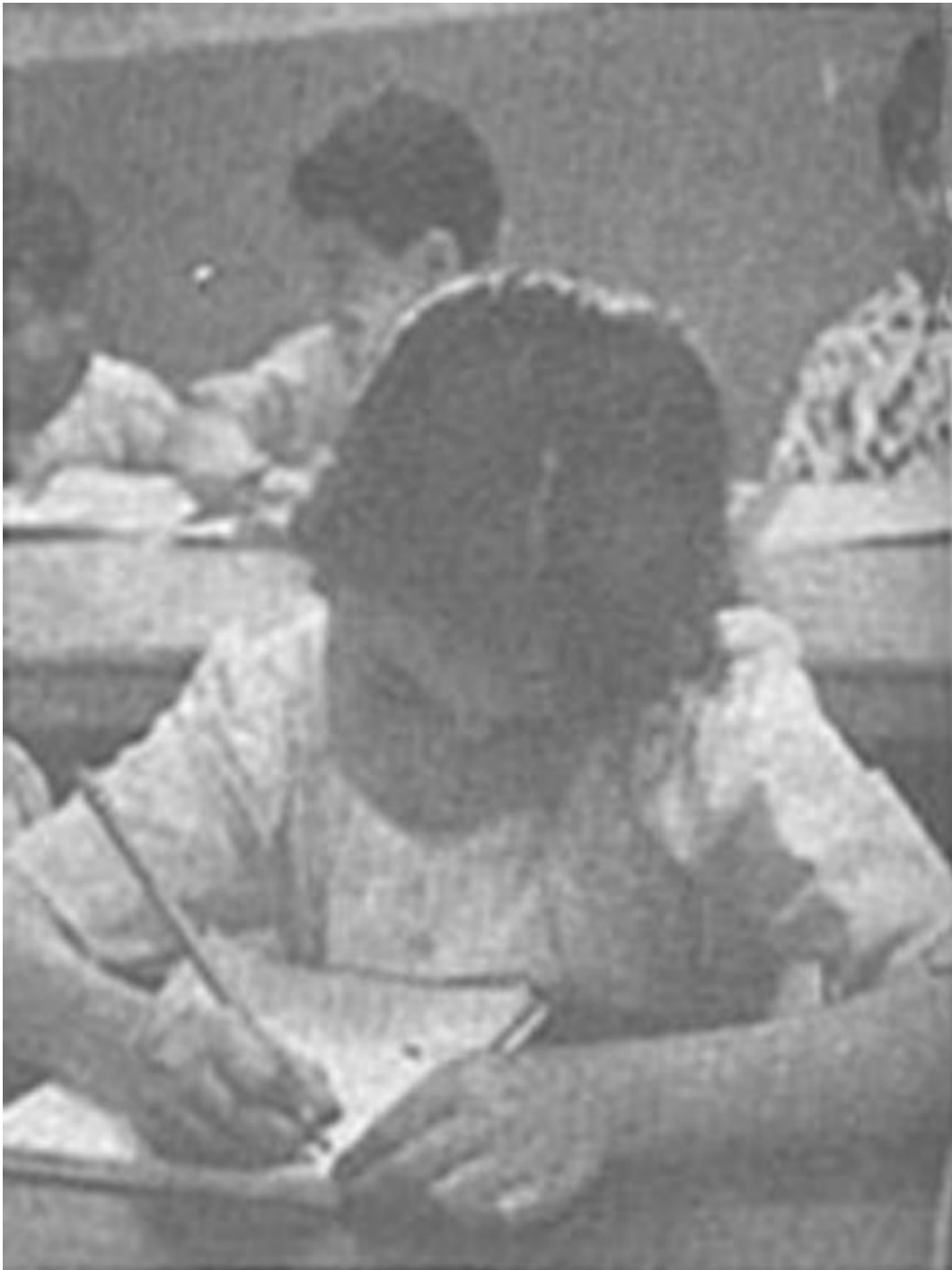
modern teaching aids and develop its own model programs.

Beginning monolingual children at age six and older will be trained in speaking a vernacular Arabic, covering simple home and school situations. They will learn to associate sounds with Arabic letter-pictures. New consonants that tax their speech organs will be introduced with tutorial and card reader help to those who have difficulties. Word power will be developed by association with pictures, while conversation will follow patterns learned illustrations and from sound and slide programs. The use of songs, puppets and action games motivate the students to learn and wish to return for more.

Second and third year students will continue in the same learning pattern, but will add reading and writing of modern standard Arabic to their skills. They will also learn to relate the spoken to the written language. Departing students will have learned enough Arabic to be able to enhance their skills by associating with other Arabic speakers. Specialized history and culture courses should eventually find their place in the program. An additional four grades will be introduced in later years.



Miss Juliet Deir teaches "conversational Arabic" to "monolingual" first year students.



Reem Hamadan, 7, studies Arabic in a class at the Islamic Center, 9400 Detroit Avenue, N.W. (The Plain Dealer, Sunday Magazine, 8/10/75)



Dr. Emile N. Habiby uses this chart to teach the alphabet sounds of the Arabic language while his son, Najib looks on. (Cleveland Press, 8/17/77)

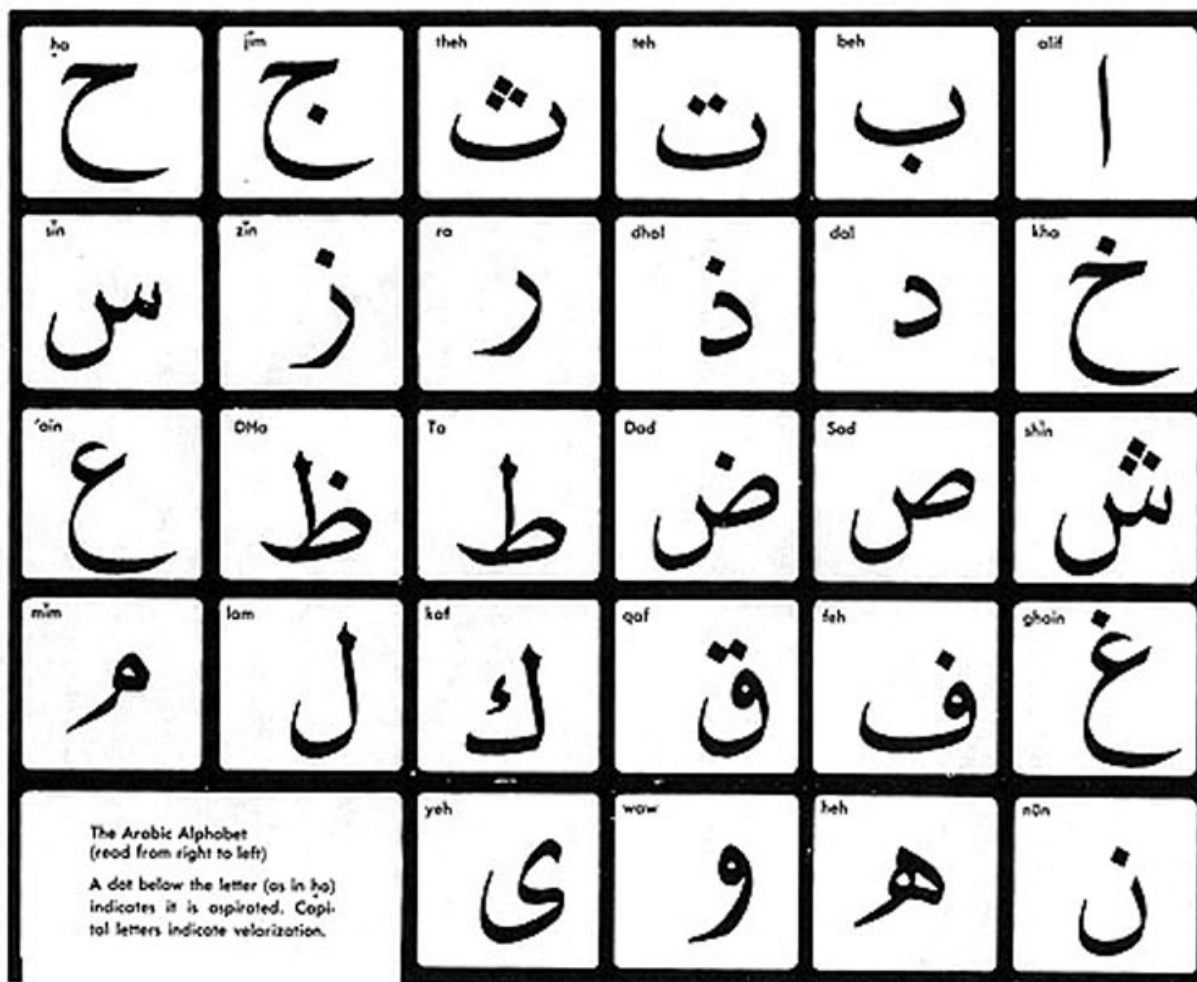
Islamic Weekend Madrassa
 9400 Detroit Avenue
 Cleveland, Ohio 44102
 (216) 281-2595

Principal: Suhait Banister

Teachers: Taha Al-Doss
 Khalid Azzam
 Hameeda Mannsur
 Ibrahim Ragab
 Shamsa Sibbiqui
 Safiyyah Tiraq

History: Even though the school was operating informally for a number of years, it was formally structured in September, 1979. Students are meeting on Sundays from 9:30 to 12:30. Classes are divided into three levels. Level one includes children between the ages of 5 and 7, the second level has classes for children who are between the ages of 8 and 12, and level three is for teenagers and older.

Current Program: The Islamic Weekend Madrassa teaches children Arabic with special emphasis on the Qur-an, fundamentals of Islamic beliefs and worships, and various aspects of the Islamic history and geography of the world. At the present time, there are 50 students enrolled. However, the Islamic Weekend Madrassa will be expanding to teaching on Saturdays in the near future. Another classroom will be added to accommodate more people. Most of the students are American born, therefore, bilingual. In addition, there are some youngsters whose parents immigrated during the recent years. The school is financially supported by the Islamic Center.



Some Clevelanders of Arab American Descent prominent
in business and professions in the Greater Cleveland area:

SINGERS: Marilyn Anter Cardello - concert
Elizabeth Unis Chesko - concert and opera - teaches at
Cleveland State University
Corrinne Haddad Khouiri - concert and operetta
Evelyn Naffah - concert and opera

THE ARTS: Dennis Nahat - dancer and choreographer, Cleveland Ballet

TV-RADIO
PERSONALITIES: Larry Morrow - talk show and music

BUSINESS:	Anter Bros. Wholesale Haddad Construction Kassouf Construction Dave Kassouf - Broadview Motors Admiral Khoury - U.S. Steel
RELIGIOUS:	Sister Judith A. Karam, C.S.A., Pharmacist and administrator Phillip Khairallah - Assistant - St. Elias Church Sister M. Myron - Educator Sister Kathy Thomas, C.S.J. - Educator
POLITICS & GOVERNMENT:	Richard Anter - Mayor of Fairview Park Richard Ganim - Former Mayor of Seven Hills Joseph Nahra, Judge - Probate Court Mary Rose Oakar - Congress-20th District George Sadd - Assistant County Prosecutor Joseph Tegreene - Former Cabinet member - City of Cleveland
EDUCATION:	George Khoury - Cleveland Board of Education Dr. Evelyn Maroon - Cleveland Board of Education
ATTORNEYS:	Fred F. Hillow Laurice M. Koury Ernest P. Mansour Eli T. Naffah James L. Oakar Edward N. Salim Edna C. Shalala Allan J. Zambie
ARCHITECTS:	Louis J. Kourey
PHYSICIANS & SURGEONS:	Bolivar Albainy Victor Albainy Nabil Anglely Carl F. Asseff George Awais Nabila Rizk-Awais

PHYSICIANS
&
SURGEONS
(cont)

Benjamin Farah
Michael G. Farah
Maurice Gindi
Haifa Hanna
Michael Hanna
Elias A. Husni
Sayed M. Hussny
John Jacob
Phillip Khairallah
Jack Lorenzo
Nabil S. Malek
Edward G. Mansour
William Mourad
M. S. Mustafa
Anthony J. Nakhle
Jerome Y. Nakhle
Elwood G. Nader
Anthony Nassif
Nezar Rahim
F. A. Salwan
Ahmed H. Shatila
Alan A. Tambe
Joseph G. Yared
Charles G. Zegiob

DENTISTS:

Hafiz Abood
James E. Abood, Jr.
Richard E. Betor
Edward Jacob

SOME ARABIC SPEAKING ORGANIZATIONS IN GREATER CLEVELAND

Lebanon-Syrian Women's League
The Union of Arab Women
The Syrian American Club
Arabian Nights
St. Elias Melkite Byzantine Church
St. George Syrian Antiochian Church
St. Maron Church
St. Michael Coptic Church
The Islamic Center of Cleveland
The Arab Social Club
Federated Lebanese-Syrian Clubs
Aiteneet Brotherhood
Stars of Lebanon
Kirby Club
Greater Cleveland Association of Arab Americans
The Aramoon Club
Ramallah Club
United Holy Land Fund
Organization of Arab Students
ALSAC - American Lebanese Syrian Associated
Charities

DANNY THOMAS AND A DREAM ALSAC AND ST. JUDE

He was young, a struggling entertainer down on his luck. The church was quiet and dark as he made his promise.

Years later Danny Thomas was invited by a childhood Toledo friend, Beulah Geha Macron, to be the guest speaker before a Melkite Convention sponsored by her parish, St. Elias in Cleveland.

To a group of hundreds of Cleveland Syrian-Lebanese, Danny Thomas talked about the promise and laid out his plans.

There were skeptics who thought it couldn't be done, but there were others who were inspired by the vision of an "American Lebanese-Syrian Associated Charities" which would be the catalyst in building a hospital and research center for children with catastrophic diseases.

That was the promise which had been made in the darkened little church in 1940 by a man looking for a break. Now he was asking the Arabic-speaking people all over the country to help him fulfill it.

The promise had been made to St. Jude Thaddeus, the patron of the despairing and hopeless. What better return for favors granted than a hospital to aid children who heretofore had been doomed to certain death by their vicious diseases.

In this way, ALSAC came into being. Of all Arabic oriented organizations, ALSAC is the only associated charities group with a singular purpose -- to raise funds to support the children's hospital in Memphis, Tennessee.

ALSAC has a double name -- the second being "Aiding Leukemia Stricken American Children," a phrase used for many years, although the hospital today treats patients with other catastrophic illnesses as well, many of the children coming from other countries.

Thomas found friends throughout the United States to share his dream. Not all were Lebanese or Syrian. Hollywood entertainers, broad-way performers, people of all persuasions, and in all walks of life were drawn to the dream.

There was, among these, Edward Barry, a Memphis businessman and full time humanitarian who was devoting his efforts to a dozen health, welfare and educational agencies, when Danny Thomas put his ideas before him long before the hospital was built.

Mr. Barry guided the dream into a reality and has served as chairman of the Board of Governors of St. Jude Hospital since it was opened in 1962.

Among the Arabic speaking Americans who caught the dream were Michael F. (Iron Mike) Tamer, an Indianapolis businessman who became the first National Executive Director of ALSAC, serving wholeheartedly in the ALSAC cause until his death seventeen years later.

Another charter member, Richard C. Shadyac, a prominent Washington attorney, of Irish-Lebanese ancestry served as interim director upon Tamer's death, lending his professional expertise to the effort. Dick Shadyac currently serves on the Board of Directors and Governors of ALSAC and of St. Jude Hospital.

A number of Clevelanders were among the first ALSAC Volunteers. Prominent among them were Msgr. Joseph Feghali, George Maloof, Emily Ganim, Edward

Anter, Ida Morad Tolaro, Minor George, Edward Esber, Eli Naffah, James Oakar, Edward Aftoora, Danny Maloof and Phil Atol.

George Maloof, a Cleveland investor, has spearheaded ALSAC activities in the Ohio area since the organization's earliest years. Today he serves on the Executive Board of Governors, and on the Scientific Advisory Board of St. Jude Hospital.

The American Lebanese Syrian Associated Charities, from the beginning, included people of all races and creeds.

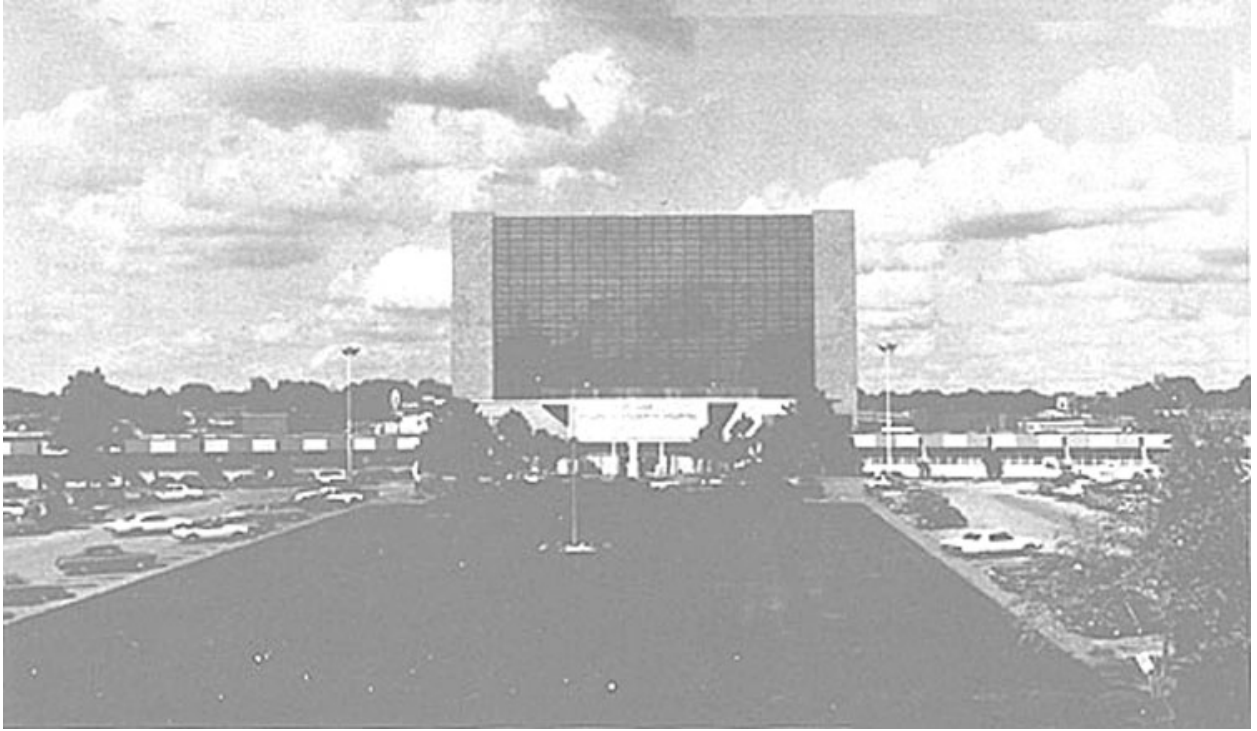
Since its opening in 1962, St. Jude Children's Hospital has treated more than forty-five hundred children from thirty-five states and eight foreign countries. None of these patients or their families have ever received a bill from St. Jude's.

In 1966, Danny Thomas and Edward Barry burned the mortgage on St. Jude Hospital before ALSAC members' meeting in convention.

Today, St. Jude Children's Research Hospital is the largest childhood cancer research hospital in the world, in terms of numbers of patients and treatment successes.

Its clinical and research findings are shared with physicians and scientists throughout the world, thus extending the benefits of its own work to much of humanity.

Research at St. Jude extends beyond the study of leukemia and other blood related diseases. Virologists at St. Jude are studying the possible



St. Jude Research Hospital for Children Memphis, Tennessee

transmission of influenza from wild birds and barnyard animals. One of the most recent research projects is on the prevention of strokes in patients with sickle cell anemia.

It is only twenty-three years since Danny Thomas carried his dream to the people of his own heritage, and less than twenty since St. Jude opened its doors to the desperately sick children of the world.

Today, Americans of all nationalities keep the dream alive by their dedication to the goals of ALSAC and St. Jude's.

St. Jude Hospital is a living tribute to a man who kept his promise.

YOU HAVE YOUR LEBANON AND I HAVE MY LEBANON

You have your Lebanon and its dilemma. I have my Lebanon and its beauty. Your Lebanon is an area for men from the West and men from the East. My Lebanon is a flock of birds fluttering in the early morning as sheperds lead their sheep into the meadow and rising in the evening as farmers return from their fields and vineyards.

You have your Lebanon and its people. I have my Lebanon and its people . . .

Let me tell you who are the children of my Lebanon. They are the farmers who would turn fallow field into garden and grove.

They are the shepherds who lead their flocks through the valleys to be fattened for your table meat and your woolens.

They are the vine-pressers who press the grape to wine and boil it to syrup.

They are the parents who tend the nurseries, the mothers who spin silen yarn.

They are the farmers who harvest the wheat and the wives who gather the sheaves.

They are the builders, the potters, the weavers and the bell-casters.

They are the poets who pour their souls in new cups.

They are those who migrate with nothing but courage in their hearts and strength in their arms but return with wealth in their hands and a wreath of glory upon their heads.

They are the victorious wherever they go and loved and respected wherever they settle.

They are the ones born in huts but who died in palaces of learning.

These are the children of Lebanon; they are the lamps that cannot be snuffed by the wind and the salt which remains unspoiled through the ages.

They are the ones who are steadily moving toward perfection, beauty and truth.

What will remain of your Lebanon after a century? . . . Except bragging, lying and stupidity? . . . I say to you, while the conscience of time listened to me that the songs of a maiden collecting herbs in the valleys of Lebanon will outlast all the uttering of the most exalted prattler among you . . .

You have your Lebanon and I have my Lebanon.

Kahlil Gibran . . . circa 1928 -
during Mandate of Lebanon



KAHLIL GIBRAN . . . prophetic words

الاقتال صابيح الاقوال

Proverbs Are the Lamps of Speech

Al-Imthaliyah masadhiqah

جَنَّةٌ بِلَا نَاسٍ مَا يَنْتَهِانِ

Jannah bala nash ma yantahan Paradise without people is not worth entering.

الِشَّمَانُ بِالتَّفْكِيرِ وَاللَّهُ بِالتَّدْبِيرِ

Al-shaman bi al-tafkir wa Allah bi al-tadbir Man thinks; God provides.

الضَّرُّ مُفْتَاَحُ الْفَرْجِ

Al-zarraf muftah al-farj Patience is the key to relief.

اللَّهُ أَطْعَمَكَ كُلَّ يَوْمٍ وَأَطْعِمَ

Allahu at'amak kull yawm wa at'im God fed you, eat and feed.

الْكِتَابُ بَيْنَ يَدَيْ جَنَوَانِهِ

Al-kitab bayn yaday jawnani A letter can be read from an address.

أَكُلْ وَاحِدٌ بِقَدِّي أَتَيْنِ

Akul wahidun bi qadi atayni A meal for one is enough for two.

طَلِبُ الْإِدْبِ خَيْرٌ مِنْ طَلِبِ الذَّهَبِ

Talib al-idb khayrin min talib al-dhabh Education is better precious than gold.

أَحْلَبُ الْفُطُورِ فَيَا أَصْفَرَ أَقْنَانِي

Ahlab al-futur fayya asfara aqnan The most fragrant perfume comes in the smallest bottle.

عَصْفُورٌ بِالْيَدِ وَلَا عَشْرَةَ عَلَى الشَّجَرَةِ

Asfarun bi al-yad wa ashara al-shajarah A bird is the hand rather than ten in a tree.

هَيْئَةُ الْحَبِّ غَنِيًّا

Hayat al-hab ghaniya The great love is kind.

الدَّارُ مِنْ غَلَبِ الْفَارِسِ

Ad-daru min ghalab al-farisi A scholar is mightier than the knight.

Roses have long, colorful history

Inscriptions on Assyrian clay tablets recorded the use of roses and rose water in medicine 3,000 years ago.

During that same century, the Greeks were using medicinally an ointment of rose petals with oils and fats obtained from Rhodes.

And in Italy, at the time of Imperial Rome, roses were grown in vast numbers to compete with the export market from Egypt. "Send us wheat," Egyptians wrote Virgil, "and we will send you roses."

For many centuries and until modern times, remote residences had "styll rooms" where rose water was distilled and medications were compounded from herb gardens.

Arabs named coffee
The name for coffee in almost every country of the world comes from the Arabian word "qahwah" — an honored title meaning "that which gives strength" — and its Turkish derivative, "kahveh."

Islam spread culture
TUNIS — Arab armies carried rice cultivation to the Mediterranean, including the African coast, Sicily, and Spain, and spread to the 7th and 8th centuries.

INSCRIPTION ON ASSYRIAN STONE:
NINE, c. 2200 B.C.: "Our earth is degenerate in these latter days. Fertility and corn are in confusion. Children no longer obey their parents. Every man wants to write a book . . . The end of the world is evidently approaching."

The Egyptian WPA

I was greatly surprised by the statement in your article about the Yoolang Cave Temples (AM, May 20) that "Unlike Western marvels like the Pyramids, which were constructed by forced labor, the Cave Temples were built by an army of willing workers." The Pyramids were not built by forced labor at all. They were public-works projects undertaken to provide jobs for unemployed workers during periods of economic depression.

RICKI MORGAN

Chicago, Ill.

Old gold
CAIRO — Small, uniform gold bars minted by Egyptian Pharaoh Menes about 3300 B.C. were the forerunner of gold coins, which did not appear until about 2,500 years later.

Nero played bagpipe

ROME — A Roman historian of the 1st century A.D. said that Emperor Nero "knew well how to play" the bagpipe. Bagpipes go back at least 3,000 years to the Hittite culture in what is now western Turkey.

Queen liked flute
CAIRO — Cleopatra was fond of flute music. The strains of flute music also hawked the wares of street vendors, set the pace for laborers and oarsmen on Nile barges and entertained nobles.

Phoenicians had munny water system
The first known system for delivering water to cities was built by the Phoenicians. The Greeks copied the system of digging tunnels to bring water to their cities, and the Romans developed it with aqueducts 50 to 100 feet high that brought water to Rome from more than 80 miles away.

He was one cool caliph
BAGHDAD, Iraq — The earliest air conditioning was probably the system enjoyed by Caliph Al-Mahdi of Baghdad in the 8th century A.D.

Redheads: The dye is cast by history

Cleopatra may have used henna, which would account for her sometimes being described as red-headed. Her subjects certainly did; henna stains have been found on the nails of Egyptian mummies.

Mohammed is said to have dyed his beard with it and made it popular among his followers. The early Israelites knew it.

In this century, henna moved westward and produced some of the impossibly colored hair of the 1920s and 1930s when the redheads reigned and movie stars such as Clara Bow had "it." Most of the early henna came from Egypt and the name Egyptian henna is still found on brand names. These days, it may come from Iran, India or Morocco.

Beats different in Arab music

AMMAN — In the Western waltz there are three beats to the bar, with the accent on the first beat. In the Arab equivalent a bar contains seven beats, with accents on the first and fourth beats. The second and fifth beats are the bar's weakest.

Camels, people jam mining town

VIRGINIA CITY, Nev. (AP) — Nocturnal, snapping camels sprinted down streets of this famed silver mining town yesterday in a weekend revival of the annual camel race after a one-year layoff.

A century ago, camels hauled ore to the booming silver mines here. The modern rerun draws thousands of tourists and provides an economic windfall for the merchants in the "Queen of the Cornudas" town, which now depends mostly on tourists.

Sheriff Bob Del Carlo, saying he anticipated about 20,000 persons before the races end today, predicted the event would run smoothly this year.

FOOTNOTES

¹Boundaries of Palestine prior to United Nations Plan of Partition -November, 1947 . . . State Department Papers on Foreign Relations - 1948.

²Ministry of Tourism, Republic of Lebanon, Published by Neopublicite, Paris, undated.

³Cleveland Plain Dealer - March 6, 1974

⁴Fleming, Thomas. "Who Really Discovered America" Reader's Digest. March, 1973.

⁵Brochure, National Council on Tourism, Republic of Lebanon, undated.

⁶Ministry of Tourism, Government of Jordan - brochure - 1969.

⁷Brochure, Ministry of Tourism, Government of Egypt - 1970.

⁸Old Testament, New American Bible, Catholic Book Publishing Co. New York, NY - 1970. Genesis Chapter 16, Verse 4.

⁹ibid. Verse 7.

¹⁰ibid. Verse 9.

¹¹ibid. Verse 10.

¹²ibid. Verse 11.

¹³Old Testament, New American Bible - Genesis Chapter 21.

¹⁴New Testament, New American Bible - Mathew, Chapter 7, Verse 12.

¹⁵Glubb, Sir John. The Empire of the Arabs. Prentice-Hall, Inc. New Jersey, pg. 21.

¹⁶Hoballah, Dr. Mahmoud F., Islam and Human Tenets. Published by the Islamic Center, Washington, D.C. undated.

¹⁷Pickthall, Mohamed Marmaduke. The Glorious Koran (Translation). Published by New American Library of World

Literature, Inc. N.Y. 1953.

¹⁸Pickthall. Koran. Surah 7, "The Heights" Verse 54.

¹⁹Pickthall. Koran. Surah 9. "The Maryam" Verses 21, 21.

²⁰Pickthall. Koran. Surah 5. "The Table Spread" Verses 112 to 114.

²¹ibid. Surah LXXV. "The Rising of the Dead". Verses 7 to 12.

²²ibid. Surah IV. "Women." Verse 32.

²³ibid. Surah IV. "Women." Verse 35.

²⁴Landau, Rom. Arab Heritage of Western Civilization. Published by Arab Information Center, New York, NY - 1962. pp. 1-40.

²⁵ibid. p. 28.

²⁶ibid. pp. 14, 31, 64.

²⁷ibid. p.35.

²⁸Islamic Heritage. Published by Esso Standard, Libya, Inc. pp. 21, 22. undated.

²⁹ibid. p. 22.

³⁰Landau, Arab Heritage, p. 33.

³¹ibid. p. 55.

³²ibid. p. 56.

³³Islamic Heritage, p. 5.

³⁴Landau, p. 83.

³⁵Monroe, Joan. "Islam in Russia," Aramco World Magazine, January - February, 1976. pp. 6-12.

³⁶Landau, Rom. Arab Heritage, p. 42.

³⁷ibid. p. 39.

³⁸ibid. pp. 3, 7, 38.

³⁹ibid. p. 44.

⁴⁰Islamic Heritage, p. 25.

⁴¹ibid. p. 25.

⁴²Glubb, Sir John Bagot, The Lost Centuries. Prentice-Hall, N.J. 1967. p. 295.

⁴³Landau - Arab Heritage, pp. 60-61.

⁴⁴ibid. pp. 61-63.

⁴⁵ibid. p. 85.

⁴⁶Islamic Heritage, p. 28.

⁴⁷Landau - Arab Heritage. p. 68.

⁴⁸ibid. p. 74.

⁴⁹ibid. p. 75.

⁵⁰Aramco World Magazine, May-June, 1976. "The World of Islam, Its Music."

⁵¹Landau. Arab Heritage. p. 16.

⁵²Letter from Isabella and Ferdinand. Washington Irving, Life of Columbus, Published by J. B. Miller and Co. New York, N.Y. 1895. p. 184.

⁵³Younis, Dr. Adele L. Thesis. "The Coming of the Arabic Speaking People to the United States." Ph. D. Dissertation, Boston University. Graduate School of History, 1961.

⁵⁴Col. T. E. Lawrence. (Lawrence of Arabia) Revolt in the Desert. George H. Doran Company, 1926.

⁵⁵Tegreene was a Finance Director in the Kucinich Administration. Later, he ran for election to the office of Clerk of Courts but was defeated.

BIBLIOGRAPHY

Abood, Doris Massoud. Lebanon - Bridge Between East & West. (Cleveland: 1973).

Abu-Laban, Baha and Zeadey, Faith. Arabs in America - Myths and Realities. (Illinois: Medina Press, 1975).

Catholic Near East Magazines - From 1975 to 1979.

Chehab, Leila. Lebanese Women in the Fields of Education and Labor.

Collins, Larry - Lapierre, Dominique - O Jerusalem. Simon & Schuster, 1972).

Commager, Henry Steele. Documents of American History - Vol. II. (New York: F. S. Crofts & Co., 1935).

Davis, John H. The Evasive Peace. (London: John Murray Co., 1968).

The Divine Liturgy According to the Maronite Antiochian Rite - Maronite Chancery (Detroit: June, 1969).

Douglas, William O. Strange Lands and Friendly People. (Harpers, 1951).

Du Ry, Carel J. Art of Islam. (New York: Harry N. Abrams, 1970).

Duncan, Alistair. The Noble Sanctuary, (Great Britain: Jarrold & Sons, 1972).

Elmendorf, Dwight L. A Camera Crusade Through the Holy Land, (Scribner, 1912).

Elwar, Shwikar. The Status of Women in the Arab World. (Center Church for United Nations, 1974).

Farmer, Leslie, "The Arab Woman, An Untypical View," Aramco World Magazine (March - April, 1971).

Feeney, John; Aspinwall, Donald; Monroe, Allen-John; Bates, Joanne; Arndt, Robert; Fistere, Isobel; Eglund, Tor; and Maby, Lyn, "Food in the Middle East," Aramco World Magazine, (November -December, 1975).

First Sec. Embassy of Lebanon (Washington, D.C.: March, 1975).

Fleming, Thomas. "Who Really Discovered America," Reader's Digest, (February, 1977).

Fleming, Thomas. "Who Really Discovered America," Reader's Digest, (March, 1973).

Foreign Relations of the United States - Vol. 5 (Dept. of State Publication, 1976).

Glubb, John Bagot. The Lost Centuries, (Great Britain: Prentice Hall, 1965).

Hagopian, Elaine C. and Paden, Ann. The Arab Americans - Studies in Assimilation, (Medina Press, 1970).

Harbutt, Charles. "Eyewitness to War in the Holy Land," National Geographic Magazine. (December, 1967).

Harsham, Philip. "Arabs in America," Aramco World Magazine, (March - April, 1975).

Heaps, Willard A. The Story of Ellis Island, (Seabury Press).

Hoballah, Mahmoud. Islam and Human Tenets. (Washington, D.C.: The Islamic Center, undated).

Hoballah, Mahmoud. Islam and Modern Values. (Washington, D.C.: The Islamic Center, undated).

Jenkins, Nancy. "The China Trade," Aramco World Magazine. (July - August, 1975).

Jidejian, Nina. Baalbek (City of the Sun), (Beirut; El-Machreq Publishers, 1975).

Kirkland, Joseph. "Among the Poor in Chicago" Scribners' Magazine, (July, 1892).

Knopf, Alfred A. The Garden of the Prophet, (New York, 1933 - 1969).

Knopf, Alfred A. The Prophet - Khalil Gibran, (New York, 1923 - 1972).

La Fay, Howard. "Andalusia, The Spirit of Spain," National Geographic Magazine, (June, 1975).

Landau, Rom. The Arab Heritage of Western Civilization, (New York: Center New York, 1962).

Lawrence, T. E. Revolt in the Desert, (New York: George H. Doran Co, 1926).

Levin, Meyer. The Settlers, (New York: Simon & Schuster, 1973).

Lilienthal, Alfred M. The Other Side of the Coin, (New York: Devin-Adair, 1965).

Peters, F. E. "Islam as a Western Civilization," The Arab World, (May -June, 1972).

Pickthall, Mohamed Marmaduke. The Meaning of the Glorious Koran - Translation, (Mentor: New American Library, 1953).

Price, Willadine. Bartholdi and the Statue of Liberty, (Library of Congress 59-10473).

Putnam, John D. "The Arab World, Inc." National Geographic Magazine, (October, 1975).

"The Roots of Bitterness," Life Magazine, October 6, 1967.

Sheban, Joseph. Mirrors of the Soul - Translation, (New York: Philosophical Library, Inc. 1965).

Standard, Esso. The Islamic Heritage. (Libya, Inc. undated).

Takla, Leila I., Women in Egypt - Dag Hammersjold Auditorium - U.N. 1974.

Toynbee, Arnold. The World and the West, (New York - London: Oxford University Press, 1953).

Wells, H. G. Outline of History, (New York: Triangle Books, 1940-41.)

Whitman, Edmund S. "Suez: The Opening," Aramco World Magazine. (September - October, 1975).

Younis, Adele L. PhD. Thesis. The Arabs who Followed Columbus, (San Francisco: Arab Information Center, 1966).